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Mississippians return from USSR with changed lives

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

By Karen Benson

MOSCOW — Five Mississippi Southern Baptists are returning home with life-changing experiences to share from their Bible distribution and ministry trip to the Soviet Union.

They are Deborah Brunt of Corinth, Jerry Dunajick of Little Rock, Odean Puckett of Natchez, Terrell Suggs of Union, and Ruby Thompson of Clinton.

Brunt was one of 26 members of the first Baptist Young Women Entrepreneurs Abroad team, sponsored by Southern Baptist Woman's Missionary Union for women ages 18-34. The BYWs completed more than 50 hours of training and preparation prior to the Bible distribution and ministry project.

All five admit their lives will never be the same following the miracles they witnessed as they traveled from Red Square in Moscow, to the expansive boardwalk along the Black Sea in Yalta, to the major city of Bishkek, deep in the heart of the Kirghizian Republic (now known as Krygystan) on the border with China.

Their personal experiences and activities in Moscow ran the gamut. They distributed Russian language New Testaments in Red Square, at a busy subway station entrance, in Moscow Square, and along the crowded Arbat street (a pedestrian street filled with street vendors).

They also ministered to children in a Moscow orphanage and boarding school, to elderly patients at a psychiatric hospital, and to men in an alcoholic treatment asylum.

In Yalta and Bishkek, the five encouraged local Baptists by participating in local church services, distributing Bibles or other Russian language tracts and literature throughout the cities, and visiting in

the homes of the Soviet Christians.

But for Brunt, the opportunities to lead individual Soviets to Christ and the chance to speak to a crowd of Soviet people in the middle of Red Square were the most memorable experiences of all.



Odean Puckett of Natchez carries a box of Russian-language New Testaments toward Red Square, Moscow. Puckett was one of 59 Southern Baptists who distributed 70,000 Bibles during a recent scripture distribution project in the Soviet Union. (Photo by Mike Day)

"On an airplane from Moscow to Yalta, I witnessed to a young doctor from Africa doing medical studies in Simferopol in the Ukraine," Brunt recalled. "The young man, Muhamed, is from a Muslim background. He prayed to receive Christ on the airplane!"

In Red Square, standing on boxes of Russian language New Testaments that were about to be handed out, and speaking through an interpreter, Brunt shared Christ's love.

"I was able to tell the people how our Almighty God had miraculously opened a door (after the coup) for us to be there, and how he had even more miraculously opened the door from death to life," she recalled. "It was miraculous to proclaim Jesus as 'the Lord of the open door' right there in Red Square!"

Throughout her experience in the Soviet Union, Brunt learned what it means to be "really thirsty," she said.

"The local water bothered my stomach. The mineral water, available only at meals in Yalta, I didn't like. We had nothing else to drink in Yalta except one cup of tea or

coffee at each meal. In between, if you were thirsty, you were thirsty. We could not get soft drinks at our hotel. But, so what?"

"The Lord showed me that my short-term longing for a real drink of water reflected the deep, unquenchable thirst of the Soviet people for the truth about God. They have starved for more than 70 years for one good, long drink of the Water of Life," she said.

"They expressed that thirst by outstretched hands, reaching for the Bibles we offered, by stopping in the street to read the Bibles they were just given, by kissing and clutching their Bibles, by kissing us, and most humbling of all, asking us to sign their Bibles," Brunt said.

The eagerness and hunger of the Soviet people for God's word simply "touched my heart," agreed Thompson. "It challenged me to tell others about their need for the gospel and to get others to help in supplying Bibles and spiritual literature."

Dunajick, too, came away with images of the deep spiritual needs, and the ready, open doors. His most significant impression, he said, "was standing in front of the Kremlin — the hated symbol of communism — in Red Square, and participating in a church service there."

He was awestruck, he said, as he "watched the crowd gather, and then handing out Bibles to the eager people as fast as we could take them from our boxes."

The eagerness of the Soviet people to receive Bibles is one of the most memorable impressions Puckett brings away with him, as well, he said. The dedication of the Soviet Christians and the genuine love they showed to the Americans have also left a deep impression in his mind, he said.

But even more meaningful, Puckett said, was participating in a baptismal service and the observance of the Lord's Supper in a Bishkek church. The observances were "the most spiritually significant I have ever experienced," he said. "I thank God for speaking to me so clearly through these ordinances."

Suggs came away "most impressed and overwhelmed at the great spiritual needs of the Soviet people," he said. And he is bringing back a commitment to "work with my church and the convention in meeting those needs."

Through prayer and by providing "as many opportunities as possible," he pledged to "inform people of the great needs. I believe God's people will respond to the needs when they are prayerfully informed," Suggs said.

"I am deeply grateful for the wonderful privilege to come to the Soviet Union at this most strategic and providential time," he said. "I believe God is bringing about a great spiritual awakening there that will shake the world for Christ!"



Deborah Brunt of Corinth shares her Christian testimony through an interpreter during a worship service in Red Square, Moscow. (Photograph by Mike Day)



A Soviet soldier and his mother listen intently as the Gospel is preached in Red Square, Moscow. (Photographed by Mike Day)

Echoed Dunajick: "My message will be to let people be aware of the Baptists in the Soviet Union and their need for help in the way of Bibles, Sunday School literature, and our prayers. Most people are very vague on what is going on among Baptists over there, and many don't know that there are a good number of Soviet Christians."

Brunt added a challenge to Mississippi Baptists, as well. "I'd challenge Southern Baptists who want the adventure of total abandon to Christ to walk through any door God opens — even if it means doing something you fear — especially if it means doing something you fear," she said.

"I was afraid to apply for this trip, but I knew God wanted me to do it. Now having gone, I've experienced again what I already believed to be true: When you're seeking to know God's will about a certain course of action, if in doubt, don't; if afraid, do. On the other side of fear is joy, power and fulfillment!"

Benson writes for WMU.



Southern Baptist missionary George Lozuk prepares to serve bread to dinner guests at his Moscow apartment. (Brotherhood Commission photograph by Mike Day)

EDITOR'S NOTEBOOK

Guy Henderson

Executive Committee highlights

The Executive Committee operates the SBC when the convention is not in session. There is one committee member from each cooperating state, and states with more than 250,000 members get additional committee members. Presently there are about 75 members on the committee. Mississippi is ably represented by Jim Yates, First, Yazoo City; Russell Bush, Main Street, Hattiesburg; and layman Larry Otis of Tupelo.

There were some great highlights in the fall meeting. Keith Parks of the Foreign Mission Board said we have 26,000 students in our seminaries overseas. Missionaries are working in northern Iraq, and may even be permitted to operate a hospital there. We now have 49 missionaries in eastern bloc countries.

Larry Lewis of the Home Mission Board declared America a prime mission field with 172,000,000 lost people. New church starts have been plotted in 22,000 places, and are needed now.

The goal is to start 15,000 new congregations by the year 2000.

Jack Johnson, Radio-TV Commission, believes TV is the quickest way to reach America. He said RTVC receives 36,000 calls per month in response to the "COPE" program.

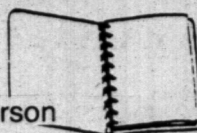
All six seminaries gave optimistic reports, with Southeastern's report being a bit more upbeat than warranted. Lynn May of the Historical Commission believes Baptists "lack identity because we don't know our history."

Morris Chapman, SBC president, urged churches to give through the Cooperative Program rather than through the dangerous maze of designated giving. He observed that CP gifts were up 10% in August. He failed to note that overall CP shows only a .43% increase over the previous year, or a total of \$500,000. Also, nothing was said of some 377 churches which have given more than \$2.5 million through Cooperative Baptist channels.

The burden of Chapman's address had to do with a National Prayer Alert. A biblical call to the wall, "I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the Lord, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth" (Isa. 62:6-7 NIV).

This burden of prayer is commendable. I just wish we had the grace to quote yet another verse of Scripture: "Therefore if thou bring thy gift to the altar, and thou rememberest that thy brother hath ought against thee . . . first be reconciled and then come and offer thy gift" (Matt. 5:23-24). However, reconciliation is not on the agenda.

Still, it is the Convention. There is a tremendous program being promoted and perhaps the "call to the wall" will help us to face up to what we could be. — G.H.



EVERYTHING WELL IN HAND



Southwestern professor says Baptists are losing distinctive principles

By Matthew Brady

FORT WORTH, Texas (BP) — Three distinctive characteristics of Baptist belief are in danger of extinction, a Southwestern Seminary professor warned.

Believers' baptism by immersion, religious freedom for all human beings, and cooperative missions are becoming "endangered Baptist beliefs," said James Leo Garrett, distinguished professor of theology at the seminary.

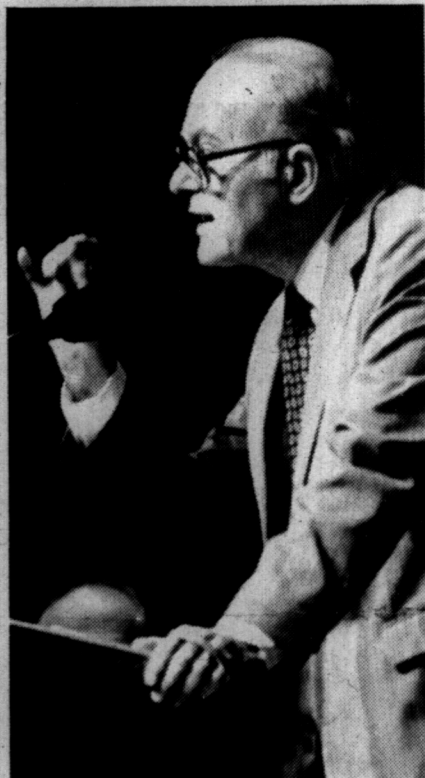
Believers' baptism by immersion "has through the centuries set apart or differentiated Baptists from other bodies of Christians," Garrett said. "But this belief is being threatened today by the increasing practice, especially among Southern Baptists, of baptizing into full church membership preschool age or extremely young children."

In 1970 Southern Baptist churches baptized 1,200 children ages five and under, Garrett said. In 1989, more than 3,000 children ages five and under were baptized "when the total number of baptisms was actually fewer" than in 1970, he said.

Believer's baptism has also been weakened by the failure of Baptist churches to provide instruction or discipleship training for the newly baptized and by churches which are accommodating infant baptism and forms other than immersion, he said.

When Baptists forsake believers' baptism, "the once-for-all character of true baptism is lost, and the demarcation between unbelief and faith, between church and world, between Christian lifestyle and pagan, between Christ and culture is blurred," he said.

Religious freedom for all human beings is another belief which has been "held, enunciated, and defended by Baptists from the earliest times," Garrett said, but it is now facing extinction among Baptists.



Leo Garrett

Religious freedom is being jeopardized by "majoritarian Baptists" who seek or sanction special civil privileges for particular religious groups and their members and who "speak or write disparagingly of the cherished principle of universal religious freedom," Garrett said.

"Affirming and practicing universal religious freedom is not all that it means to be a Baptist Christian, but it is highly questionable as to whether one can rightly be called a Baptist who does not hold to and defend such," he said.

Cooperative missions was not held or practiced at first by early Baptists until William Carey went to India in 1793, Garrett said.

Baptists then began using the society method to "evangelize beyond the borders of the old Christendom," he said.

The belief in cooperative missions later served as the "principal catalyst for bringing into existence a structured Baptist denomination," Garrett said. When Southern Baptists established the Cooperative Program in 1925, the denomination became "the largest single international missions sending agency in world Protestantism," he said.

"But this belief and practice among Southern Baptists is now simultaneously being seriously threatened from two directions — from those who would manipulate and control the agencies of the cooperative mission enterprise to the disenfranchisement and exclusion of their fellow believers, and from those who would withdraw from the cooperative mission enterprise in impatient, despairing, and schismatic abandon," he said.

Brady writes for Southwestern Seminary.

What is more mortifying than to feel you've missed the plum for want of courage to shake the tree? — Logan Pearsall Smith

A good eye

Fault-finding can be honed to its sharpest edge, leaving an individual with great ability to create confusion.

The classic example: A man entered a taxidermy shop, gazed for a while at the various stuffed animals, and finally said to the shopkeeper, "That owl isn't stuffed right. His head isn't on properly, and the body is not poised correctly. His feathers do not fit properly, and overall, it is a very poor job."

Just then, the owl blinked and changed its position. It was the only living creature in the shop. The man had found fault with a live owl.

Some people found fault with Jesus, criticizing his manners and his selection of friends. Others are constantly finding fault with the Bible, or the church, or God's children. "A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit" (Prov. 15:4). — GH

SBC Exec Committee ends 'participation' with BJC

By Bill Webb

NASHVILLE (BP) — The Southern Baptist Convention Executive Committee voted to terminate the convention's participation in the Baptist Joint Committee on Public Affairs, but did not restrict the SBC Christian Life Commission from relating to the Washington-based religious liberty organization.

The Executive Committee will ask messengers to the 1992 SBC annual meeting in Indianapolis, Ind., to approve the recommendation.

The Executive Committee, which met here Sept. 16-17, also took action on two other referrals related to the BJC. They will (1) study what to do with nearly \$400,000 held by the Southern Baptist Foundation and sought by both the BJC and the CLC and (2) recommend to messengers to the 1992 annual meeting a policy that will allow the BJC an exhibit at the annual meeting as a "secondary exhibitor."

The recommendation to terminate the convention's relationship with the

joint committee stems from the action of messengers to the 1991 SBC annual meeting to eliminate the BJC from the convention's 1991-92 budget.

The Executive Committee action came as members considered a motion referred to the Executive Committee by the 1991 Convention that the convention "totally dissolve itself from the Baptist Joint Committee . . ."

The motion was introduced by Randy Robertson of Oklahoma.

Executive Committee President/Treasurer Harold Bennett told Executive Committee members the 52-year relationship between the convention and the Baptist Joint Committee began by action of the convention. "Elimination of the budget does not kill that relationship," he said.

The relationship must be severed in the same way it was initiated — by a vote of messengers, he said.

The recommendation leaves open the door for the Christian Life Commission (See **EXEC COMMITTEE** on page 7)

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William Carey to recognize contributions of Coopers

The fall convocation at William Carey College will mark the beginning of the college's celebration of the 200th anniversary of William Carey's move to India to begin the foreign missions movement.

The highlight of the occasion will be the dedication of the Owen and Elizabeth Cooper School of Missions and Biblical Studies. Speaker for the 10 a.m., Sept. 30 event will be Donald Kammerdiener, executive vice-president of the Foreign Mission Board, SBC. Other program personalities will include Eddie Hamilton, president, Mississippi Baptist Convention; Bill Causey, executive director-treasurer, MBCB;

Marjorie Rowden Kelly, former SBC missionary; and Earl Kelly, retired executive director, MBCB.

Also scheduled are unveiling of portraits of the Coopers and the annual banquet for church-related vocations students, hosted by the MBCB.

Owen and Elizabeth Cooper are internationally known for their work with Baptist mission efforts and humanitarian causes. Cooper died in 1986 and Mrs. Cooper continues to make her home in Yazoo City.

Cooper was president of the Mississippi Chemical Corporation. He held degrees from Mississippi State University, University of Mississippi, and Jackson School of Law. He also

studied at University of Southern California. He was president of both the Southern and Mississippi Baptist conventions, and was vice-president of the Baptist World Alliance. His many activities included leadership of Agricultural Missions Fellowship; Universal Concern Foundation, which gives Christian evangelistic support for India; and Global Outreach, a voluntary missions organization. In addition to his voluntary lay Christian activities, Cooper also gave freely of his time to humanitarian activities. Included are national vice-chairman of the American Red Cross and president of Books for the World.

His government posts included

Mississippi Council on the United Nations, of which he served as chairman, and the United States Advisory Committee on Arms Control and Disarmament.

Mrs. Cooper, who served with her husband in the cause of world missions, is still active in a variety of Baptist causes. She is a member of the Board of Trustees of William Carey College and is active in First Baptist Church, Yazoo City. She is a former member of the Mississippi Woman's Missionary Union Executive Board. A graduate of Agnes Scott College, she was honored with the honorary doctor of humanities degree in 1984 by William Carey College.

Chapman calls for national prayer alert

NASHVILLE (BP) — Using the prayer ministry of a Florida church as a model, Southern Baptist Convention President Morris Chapman has issued a call for Southern Baptist churches to enlist in a national prayer ministry for 1992.

Called Watchman On The Wall National Prayer Alert, Chapman made his plea during his address to the SBC Executive Committee meeting in Nashville Sept. 16-18.

"Upon my election 15 months ago, I felt in my soul that God wanted me to call Southern Baptists to pray for spiritual awakening in America," Chapman told the Monday night session of the meeting. "We did so during the convention in Atlanta. Now I believe God is leading me to call all Southern Baptist churches, large and small, to enlist in a national prayer ministry for 1992."

Chapman cited the Watchman Prayer Ministry of First Church, Merritt Island, Fla. where a vision for a prayer ministry was given the pastor in 1989. Chapman asked Larry Thompson, pastor of the Florida church in 1989 but now at Dauphin Way Church, Mobile, Ala., to be the National Director of the Prayer Alert.

"I am asking every Southern Baptist church to volunteer to pray for one hour each week for 52 weeks of 1992," said Chapman. Each participating church will be assigned a watch on one of four walls designated north, south, east, or west.

"Individuals will pray toward the direction assigned. In doing so we will pray a wall of protection around God's people called Southern Baptists and we will pray for God to bring spiritual awakening to this nation," Chapman, Wichita Falls, Texas pastor, told the group.

Chapman cited Isaiah 62:6-7 and 64:7 as the basis of his call.

"No great movement of God has ever occurred except that it was preceded by earnest, fervent prayer. Are we ready to engage in the kind of praying which will 'take hold of God'?" said Chapman.

James T. Draper Jr., president of the Sunday School Board, has agreed to allow the board to administer the national program, Chapman said. The National Prayer Corps of the Discipleship Training Department will coordinate the program.

Complete information and registration materials for the National Prayer Alert will be mailed by the BSSB to "every Southern Baptist church" during the month of November, Chapman said.

Also in his address, Chapman announced a two-year volunteer mission initiative called "Crossover India" for 1992-93. He appointed John Bisagno, pastor of First Church, Houston, and Charles Carter, pastor of Shades Mountain Church, Birmingham, Ala., as co-chairmen for the project. Extensive training and preparation will be given in 1992 with an "enormous evangelistic effort" in that country in 1993, Chapman said.

Crossover New York 1993 was also announced by Chapman who said the Baptist Convention of New York has invited the SBC Home Mission Board to launch that effort in the spring of 1993.

"New York Baptists are praying for enough volunteers to make a strong impact in the major cities of Buffalo, Rochester, Syracuse, Albany, New York City, Long Island, and Newark, N.J.," said Chapman.

Autumn Fest to take place at Gulfshore



Keith and Barbara Bennett

The second annual Senior Adult Autumn Fest will take place Oct. 14-18 at Gulfshore Baptist Assembly.

More time for music is "one of the special features that makes it different from other retreats," says Horace Kerr, family ministry contract consultant for the Discipleship Training Department of the MBCB which sponsors the event.

Keith Bennett, minister of music at First Church, Greenwood, will lead music for the retreat. He and his wife Barbara will sing at each session and highlight a mini-concert during the week.

Irene Martin of Forest and Elsie Berryhill of Jackson will be instrumentalists. And a group of senior adults from First, Greenville, will present a musical on the last night.

Kermit King, former Discipleship Training and senior adult leader for Mississippi Baptists, will be the special hour leader for each morning session. This feature will provide challenge and suggestions for senior adult groups to be involved in ministries to others in their churches and communities. "Kermit has surveyed the programs of a number of churches in preparation for this feature," said Kerr.

Afternoon tours have been planned by Roger Alewine of First Church, Gulfport. They include sites of special interest along the Gulf Coast and a trip to the Aquarium of the Americas in New Orleans. Arrangements have been made for an afternoon of golf for anyone interested and prizes will be awarded for winners.

Myron C. Madden, counselor,



(See AUTUMN FEST on page 10)

The Second Front Page

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Fellowship money supports traditional SBC causes

By Greg Warner

ATLANTA (ABP) — More than three-fourths of the money contributed to the alternate-funding plan of the Cooperative Baptist Fellowship has been spent on traditional Southern Baptist ministries — primarily the SBC Foreign and Home Mission boards.

That was the report given to members of the Fellowship's Coordinating Council, which held its first full meeting in Atlanta Sept. 12-14.

John Cothran, co-chairman of the council's finance committee, said 77.7% of the \$2.65 million received by the Fellowship since Jan. 1 has been spent on "business-as-usual items," such as the Foreign Mission Board (32.4%), Home Mission Board (11.3%), SBC seminaries (10.6%), other SBC agencies (3.8%), and state Baptist conventions (19.6%).

Only 15.1%, or \$399,587, has been spent on distinctive Fellowship projects, such as new mission ventures and the Fellowship's annual assembly.

Council members suggested such information should allay fears that the Fellowship has abandoned traditional Southern Baptist causes. But they also said increased funding of Fellowship projects is needed.

"We're still sending our money to the same old places," noted Cothran of Greenville, S.C. More churches need to go beyond "the baby step" of routing their SBC support through the Fellowship, he said, and instead contribute to the Fellowship's new ventures "to make this operation what we want it to become."

Money sent to the Fellowship or to its funding channel, the Baptist Cooperative Missions Program, is distributed either as designated by the contributor or according to the budget adopted last spring by the BCMP, a budget that includes most Southern Baptist causes.

The Fellowship's funding plan has received an average of \$332,000 a month since the first of the year and

is expected to exceed \$4 million by year's end, said Jim Lacy of Midland, Texas, co-chairman of the finance committee.

According to Lacy, 328 churches sent money to the Fellowship between Jan. 1 and Aug. 31, including at least 187 churches that support the Fellowship through their budgets.

Another 56 churches have relayed designated contributions from church members and 85 churches have sent money without specifying if it was from the church budget or individuals. Additionally, 309 individuals have contributed directly to the Fellowship, Lacy said.

A majority of churches represented on the 82-person council contribute money to the Fellowship from their budgets, according to an informal survey conducted during the meeting.

As expected, council members approved a plan to merge the Fellowship with the Baptist Cooperative Missions Program Inc., the non-profit corporation established in the spring of 1990 to receive and disburse funds from Baptist churches and individuals that wanted to bypass the Cooperative Program, the traditional Southern Baptist channel for funding missions and ministries.

Once the merger is complete, BCMP will go out of existence, leaving the Fellowship as the primary channel of alternate funding for Southern Baptists.

Duke McCall of Jupiter, Fla., chairman of the BCMP, described the BCMP as merely "a cup" used to hold money contributed by moderate-conservatives until an appropriate organization could be established. The merger with the Fellowship, he said, completes the BCMP's usefulness. "We always intended to give the cup away to whomever would use it," explained McCall, retired president of Southern Baptist Theological Seminary.

The merger won't be completed,

however, until the Fellowship receives federal authorization as a tax-exempt corporation. Until then, BCMP will be operated by a 15-member board that includes eight BCMP directors and seven Fellowship members.

Council members heard that some Fellowship mission ventures are already underway. The Fellowship has authorized 12 mission projects and budgeted almost \$400,000 for them.

The council's global missions ministry group reported that on-site visits have been conducted for mission projects in Russia, Romania, and Ireland, and that other visits are scheduled.

The Fellowship began work on missions even before the new organization was constituted. "We don't want people to think we're just talking about doing missions and not doing any of it," reported Jimmy Allen of Fort Worth, Texas, co-chairperson of the missions group and former president of the SBC Radio and Television Commission.

Allen lamented that only "a tiny percentage" of the Fellowship's budget currently is spent on new mission ventures, but he said spending a lot of money before a missions structure and philosophy were in place would not have been appropriate. A November retreat is scheduled to develop a philosophy of missions and to set priorities.

Because the Fellowship is new, Allen said, it can do missions without bearing the weight of a large denominational bureaucracy. At the same time, he added, the group can preserve the best from 150 years of Southern Baptist missions work. "We've done a lot of things right in these 150 years," said Allen.

Council members also heard plans for the Fellowship's assembly next spring, the first since the group was constituted last May in Atlanta. The (See FELLOWSHIP on page 9)



George Pittman of Mississippi College dines in the home of one of his Chinese students.

Black Baptists cite division over Thomas

By Tom Strode

WASHINGTON (BP) — The division in the black community over Clarence Thomas was manifested in the difference of opinion between two black Baptists attending the hearings on his nomination to the United States Supreme Court.

"Prophetically, National Baptists have to oppose Clarence Thomas," said Amos Brown, who said he represented three predominately black Baptist denominations.

"It doesn't make any difference about his being black. He embraces a political ideology that's diametrically opposed to the aspirations of African-Americans in this country as regards affirmative action, as regards distorting our background, as regards also permitting his colleagues and the press to make a big issue over this thing of his being self-made. There's no such person," Brown said outside the Senate Caucus Room, site of Thomas' testimony for five days between Sept. 10-16.

"The basic point is not just a question of Clarence Thomas the man... he's a pawn in the game of a conservative, reactionary, political right that's an elitist group, does not reflect the spirit of Jesus.

"Jesus was a man for the people of

the land... morally and on principles, we have to oppose his nomination."

Brown said he represented the National Baptist Convention of America; National Baptist Convention, USA; and Progressive National Baptist Convention. All three groups, which have a total membership of about 14 million, Brown said, voted to oppose Thomas' nomination. The pastor of San Francisco's Third Baptist Church, he also is chairman of the Civil Rights Commission of the NBC, USA.

Willie King, a member of a Washington area church aligned with both the Southern Baptist Convention and American Baptist Churches, gave a different perspective.

"People who oppose him, people who say things about him — that he has forgotten where he came from — they don't know Judge Thomas," she said.

"I don't think, I know" he has the same beliefs as Martin Luther King Jr., said King, who said she worked on the late civil rights leader's executive staff at the Southern Christian Leadership Conference.

Strode is director, media and news information, Washington office, CLC.

Church-related vocations banquets come to campus

A series of church-related vocations banquets will take place on four campuses of the Baptist colleges in Mississippi.

The banquets, for students preparing for ministry at these colleges, are sponsored by the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board.

Bill Causey, executive director-treasurer of the MBCB, will be featured speaker at each banquet.

William Carey College, Hattiesburg, will host the first banquet on Sept. 30 at 7 p.m. Hardy Denham, coordinator for church-related vocational programs at Carey, will be master of ceremonies.

On Oct. 1 at 6:30 p.m., Mississippi College, Clinton, will host its banquet. John McCall, head of the Department

of Religion, will serve as emcee.

On Oct. 23, Clarke College, Newton, a Division of MC, will host its banquet at 7 p.m. Charles Melton, professor of religious education, will emcee.

Blue Mountain College will host its banquet on Oct. 4 at 7 p.m. James Travis, head of the Bible Department, will be emcee.

Each banquet will be complimentary from the Church Administration-Pastoral Ministries Department. Julius Thompson is director. Matt Buckles is consultant for In-Service Guidance, the Home Mission Board program for church-related vocations work in state conventions, seminaries, and colleges.

When a person tells you, "I'll think it over and let you know" — you know.

Mississippians build bridges across Great Wall of China

By Shannon T. Simpson

According to the Chinese, once you have stood on the Great Wall, you are a great man. Ted Snazelle is a great man.

The Mississippi College biology professor stood on the Great Wall this summer, just ten days before he served as English teacher at Jiang Nan University in Wuxi, near Shanghai.

He was accompanied by George Pittman, MC professor of English, and fellow member of First, Clinton. Pittman found on this, his second trip, that the Chinese were more interested in building bridges than walls. The two were part of an exchange through Cooperative Services International Educational Consortium (CSIEC), of which MC is a participant. The exchange took place July 14-Aug. 8.

With 10 other teachers (including Fred and Gayle Tabour, Mittie Kay Smith, Ed McMullan, and Joanne Pope, all of Clinton), the two held three classes and a group session daily. Evening sessions three nights a week completed an immersion into American culture for the 180 students who ranged in age from 16 to 45.

Emphases in particular sessions varied among the teachers. Pittman and Snazelle used topics such as dogs, daffodils, and Shakespeare as teaching points.

But the surprise was that the Chinese know much more about Western culture than Westerners do about theirs. Most of the Jiang Nan students had "a pretty good grasp of English," the two concurred. To the professors, it was embarrassing to admit Americans teach very little Chinese literature, while the Chinese learn American fiction as a matter of course.

"To have an American teacher is a dream for them," says Pittman of the special status teachers hold in the eyes of the Chinese students. "When you teach them, you are their teacher for life. And, they really love Americans."

And, as Americans, they "stuck out so bad." Being much taller than the Chinese, and the only Westerners most had ever seen in Wuxi, they attracted attention wherever they went.

They tell the story of riding their bikes down a Wuxi street. A man ahead of them stared unblinkingly as they passed. The problem was, there was a man behind them doing the same. The two "stare-ers" were so absorbed in staring at the "stare-ees," that the "stare-ers" collided in the middle of the street!

Despite their feeling so noticeable, Pittman and Snazelle say they also felt free to say or do anything. As a



Ted Snazelle of Clinton delivers a lecture on daffodils at the Jiang Nan University, Wuxi. The town's name means "no tin."

result, they found many opportunities to share the gospel. Says Pittman of his students, "They were curious about Christianity, and everything concerning it. It was natural to share our faith."

One way the volunteers found to present the gospel was a Christmas party they held as the finale to their stay. Pittman dressed as Santa, the students and teachers sang carols, and the story of the first Christmas was read.

"I think the Chinese are ripe for Christianity," says Snazelle. "They will tell you they are looking for hope."

While in Wuxi, the men attended Three Self Protestant Church — self-supporting, self-governing, self-propagating. The church was packed with people of every age. Both sensed a "real spirit of worship and oneness with other Christians."

Of the exercise of their faith, Snazelle says, "They are so Christian, it puts us to shame. Chinese Christians truly typify Paul's statement of 'whatsoever state you are in... They are willing to wait for all things.'"

They also found the Chinese to be a "morally scrupulous people. They would rather die than cheat you. They are very honest." Pittman told of leaving some clothes at the university last year, for lack of room to pack them. When he returned this summer, his clothes were waiting for him.

"One lesson I learned was that I could do with a lot less," says Pittman. "The Chinese are able to be happy with much less than what we have. It's almost embarrassing; we have so much and they have so little. The average family there is hoping to get a refrigerator."

"Yet they are so giving," Snazelle adds. "I've gotten to the point where I don't want to hear anyone say, 'I don't have so-and-so!'"

"It just changes you so much — all superlatives are inadequate to describe what an experience like this will do for your life. We learned as much as we taught."

Pittman will not return to China next summer. However, Snazelle is already preparing for his duties as coordinator of the program. He is seeking recruits for the 1992 Oral English Workshop effort, and says the only prerequisite is desire.

"We should be sending many, but we are sending few. They are eager to have Christian English teachers," says Pittman. "There is an incredible potential there. The doors are open. It's very rewarding."

But the greatest reward for Pittman, he concludes, was the Chinese name given to him — Chao Zur Quoi, "Bridge to China." For both men, building and becoming cultural bridges was a dream fulfilled.

Ten-year-old "wish" list now real

By Donald D. Martin

RICHMOND, Va. (BP) — Missionaries for Eastern Europe and church planters top the Southern Baptist Foreign Mission Board's 1992 personnel request list.

It also includes personnel requests for the Soviet Union, Albania, and people groups once thought impossible to reach with the gospel.

The new list would have seemed almost a fantasy if presented in the early 1980s, said Harlan Spurgeon, vice president for mission personnel.

"Someone would have called you a dreamer if you came forward with a list like this 10 years ago," Spurgeon said. "When you look at this selection you can't help but be excited. The list today represents unreached peoples and countries we would have not dreamed about reaching just a few years ago."

Each year mission administrators list the top missionary positions vital to long-term goals. This year administrators drew from more than 500 personnel requests to compile a list of the top 33 needs.

Needs in Bangladesh ranked first

on the list, followed by requests for a missionary to work as an evangelist and church planter among the Fulani people in Nigeria and a church planter for Mexico City. In all, 15 of top 33 requests call for church planters. Five requests target work with a particular people group bound by a common culture and identity, but not necessarily a single country.

Five requests from Eastern Europe also made the list. They include evangelists to work in Albania and Latvia and a seminary teacher in Czechoslovakia.

Southern Baptist plans for reacting to the world's new political climate and their hopes for the future are evident in the 1991-92 list.

People to fulfill those directions include:

— Church planters to work in several regions in the Soviet Union.

— An evangelist and church planter to work with the unreached Kanuri people in Nigeria.

— A professor of agriculture to

teach in a university in South Yemen.

— Veterinarians to develop ministries with unreached people groups in Madagascar and Nigeria.

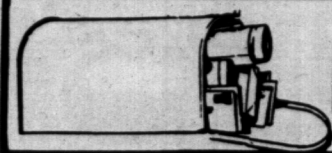
Last year the mission agency filled about half of its 30 priority positions.

"We never meet (every need on) this list," Spurgeon admitted.

"We're fortunate to meet half of the list. The point of prioritizing is that we meet more of these high strategic needs this way. Many of these (positions) would get lost in a full list because many of them are difficult work. Many of them wouldn't stand a chance if we didn't spotlight them."

"We're also trying to keep the priority list as short as possible because we feel it packs more punch," he said. "Now that we're in 121 countries and trying to represent the needs of some 300 people groups, it's becoming really difficult to narrow down the list. I'm pleased to see the diversity in these. This year's list leans toward evangelists, but I also see requests for engineers, educational consultants, and physicians."

Martin writes for FMB.



Letters to the editor

National Gay and Lesbian Task Force

Editor:

The Los Angeles Times (8/05/91) reported that a recent Hollywood fund raiser for the National Gay and Lesbian Task Force sold out a 300-person dinner (at \$250 a plate). Those attending included the "Who's Who" from ABC, NBC, and CBS, as well as from the major production companies (Paramount, Disney, Fox, MCA/Universal, MGM, Tri-Star, Columbia, and others).

The networks plan a major push in their programming this fall to promote the homosexual lifestyle. Dear John, L. A. Law, and Roseanne have already announced their plans to do that. No doubt other programs will do so unannounced.

When researchers Lichter and Rothman asked Hollywood creators, writers, and producers whether homosexual behavior is wrong, 86% said it is not wrong. The study also stated that 66% of the Hollywood TV elite want to reshape American society toward their vision.

Recently released research by the Barna Research Group shows that 67% of the American public believe in boycotting sponsors. In fact, 14% of those participating in the survey said that in the last month they had "avoided buying a specific product or brand because it is being boycotted by a group or cause" they support. That 14% translates to over 30,000,000 Americans!

Donald E. Wildmon
American Family Association

Interference of former pastors

Editor:

I would like to address a problem that many pastors face but is seldom talked about. The problem is in-

terference of former pastors in the church. Many bad church experiences during my ministry have resulted from a former pastor's faultfinding. Often his remarks may not have been intended to do harm, but his suggestions to his former church members about how "he would handle it" comes across as criticism of the present pastor. Innocent sounding questions about numbers of baptisms and attendance become subtle hints of dissatisfaction for the church member.

A former pastor who visits his friends at the old church field needs to be very careful that he does not become guilty of undermining the new pastor's work. The relationships developed over several years of ministry are deep, and a former pastor is often more revered by the congregation than when he served the church as pastor. This relationship is often very gratifying to the former pastor, and he might be tempted to use it to his advantage in gaining some level of emotional or even financial support from his former church at the expense of the present pastor.

It is best for a former pastor to stay out of church matters of his former church. His word may be wise and well intended, but his advice is always detrimental to the present pastor. God has moved him to another place of service and has given the mantle to another in his place. We must respect the pastoral authority and the will of God in leading the church to select another pastor. The new pastor has a responsibility to be himself and use his unique gifts and abilities. As Paul says in 1 Corinthians 3:1-9, we are all different ministers doing our own particular ministry. One plants, another waters, and another reaps, but it is always God who gives the increase. We are but "fellow laborers" with our own responsibilities. With all the difficulties of the ministry, let's not get in each other's way as we attempt to serve the Lord!

Name withheld

SBC in Salt Lake City

Editor:

There seems to be some concern for Baptist people who will attend the Southern Baptist Convention in Salt Lake City.

Sometimes it does appear that our Baptist people are naive and tolerant of other religions.

Perhaps it would be a good idea for Baptists to read up on Mormonism before they go to Salt Lake City.

May I suggest three books that will give a good insight as to what Mormons believe and practice?

Mormonism, Mama, and Me, by Thelma Geer, is published by Moody Press. It is an account of early Mormon history. Mrs. Geer was reared in a fourth generation Mormon home. She is the great-granddaughter of Mormon pioneer John D. Lee, who was a bodyguard for Joseph Smith and Brigham Young.

The Mormon Murders by Steven Naifeh and Gregory White, is paperback published by Onyx Books. The authors are graduates of Harvard Law School and contribute legal articles to newspapers like the New York Times. Their books tell about the 1855 carbomb murders which shook the foundations of the Mormon Church and revealed one of the most bizarre cases of bribery, intrigue, forgery, and murder.

The God Makers by Ed Decker and Dave Hunt is published by Tyndale House. The authors are ex-Mormons and they suggest that Joseph borrowed symbols from a well known fraternity, brought them over into Mormonism, and gave them Mormon meaning as they pertain to the Temple Endowment Ceremony.

Tom F. Rayburn
Second Avenue Church
Laurel

The only place success comes before sweat is in the dictionary, and the road there is often under construction.

Ziglar Scholarship will send RAs to Central Hills

By Anne W. McWilliams



Freida Ziglar

Freida Waaser Ziglar and her two sons have placed \$1,000 in trust with the Baptist Foundation, to generate income for the W. H. Ziglar Memorial Scholarship Fund.

The scholarship fund, established in memory of Mrs. Ziglar's late husband, is to provide scholarships for boys and young men at the Baptist Children's Village who are Royal Ambassadors, to attend RA camps at Central Hills. A scholarship is to be given annually, the recipient selected by the executive secretary of the Baptist Foundation.

Freida and Hubert Ziglar moved to Pascagoula 48 years ago, during World War II, from Yazoo City. There he began a job with Ingalls Shipyard, where he became an electrical instruments technician. He died in 1984 at age 73. His grave is at Short Creek Church, Yazoo County, which was his wife's home church. Hubert, also a Yazoo Countian, one of 12 children, was a brother of the well-known "Zig" Ziglar, author, speaker, and a former vice president of the SBC.

Hubert Ziglar gave many years of dedicated service as a counselor of Royal Ambassadors at First Church, Pascagoula. As far back as the years when RAs met for summer camp at Garaywa under direction of Joel Ray,

who was then state RA director, he was working with boys and taking groups of them to camp during his vacation weeks. Later, he would go with them to camp at Kittiwake, before Hurricane Camille destroyed it.

Many young men have testified that they entered Christian service or made life-changing decisions as a result of Mr. Ziglar's influence and friendship.

His own two sons, Larry and James, both achieved the rank of ambassador. Larry was elected ambassador-in-chief of all Mississippi RAs in 1954-55. Now Larry is interim president of Wingate College in North Carolina. He went there a year ago as provost from Eastern College, St. Davids, Penn., where he had been head of the History Department. An ordained minister, he during years at Mississippi College was pastor of Ebenezer Church, Holmes County. Also he is a former Fulbright Scholar who studied in Norway and who has a PhD from the University of Maine. Jim, a lawyer, lives in Potomac, Maryland. His job takes him to Washington, D.C. and other areas of the country. Under President Ronald Reagan, he was assistant Secretary of the Interior. He is an ordained deacon.

These two sons have provided Mrs. Ziglar with five grandchildren.

Freida Ziglar still lives in Pascagoula, where she teaches a Sunday School class of adult women, 60 and above. For 30 years she taught children, and during that time was director of the department for six-year-olds in Sunday School.

Besides RA work, Hubert also served as chairman of deacons, Sunday School director, and Sunday School teacher; he was still a teacher at the time of his death. He served as Church Training director at his church, as well as for Jackson County Association.

According to his widow, "It was working with youth that brought him the greatest joy."

Anyone who wishes to add to the trust may do so at any time.

Revival moves "post-Marxist" nations

By Jim Newton

BUDAPEST, Hungary (BP) — A religious revival is moving through parts of Romania, Bulgaria, and the fragmenting Soviet republics, but not in all "post-Marxist" countries.

Speakers from eight such nations of Eastern Europe voiced that assessment in a six-day summit on "Evangelism in Post-Marxist Situations." The Sept. 1-6 conference, which attracted 180 participants from 56 countries to Budapest, Hungary, was sponsored by the Lausanne Committee on World Evangelization.

Peter Kuzmic, president of the Evangelical Theological Seminary in Oaijek, Yugoslavia, warned the kind of civil war currently taking place in Yugoslavia could break out in several of the new republics of the former Soviet Union and other parts of Eastern Europe.

The coup in the Soviet Union shouldn't have surprised most Christians, Kuzmic said. Gorbachev was bound to fail, the Yugoslavian observed, because "he was trying to be both the pope and Martin Luther at the same time, and that's impossible."

The situation in Yugoslavia is the most complex in Europe, but the principles involved in the conflict apply in several other post-Marxist countries, Kuzmic said.

Under communist rule, both nationalism and religion were at best

tolerated, at worst suppressed and persecuted. "Now with the collapse of Marxism and the removal of totalitarianism, whatever has been repressed is now exploding," he explained.

Religious division could quickly become worse in Yugoslavia, Kuzmic warned, if the government recognizes the Catholic Church as the official state church of Croatia and the Orthodox Church as the official church in Serbia.

Romanian Baptist evangelist Petru Dugulescu reported Romanians at last have the freedom to evangelize, but now they have "too much evangelism" from religious groups from the West.

"Some of this evangelism is good, and some is bad," Dugulescu said.

"When you have too much evangelism, it loses its value, and the people feel they have heard the gospel and don't need to hear it again."

Dugulescu, a former pastor who was arrested and persecuted by the overthrown communist dictatorship, said he preached to more than 100,000 Romanians celebrating the end of revolution on Dec. 22, 1989. In response to his message, the crowd chanted "God exists" and recited the Lord's Prayer.

In Bulgaria, more than 2,100 people

made public spiritual commitments during recent evangelistic crusades, reported Nickoli Nedelchev, Baptist pastor from Sofia, Bulgaria. But he added the churches have not effectively followed up contacts with new believers.

Nedelchev asked Christians around the world to pray that help from the West will not spoil Christians in Bulgaria. "We need a lot of things, but if we aren't careful, our churches will become dependent on aid from the West," he said. "Bulgarians need to accept responsibility ourselves, rather than ask rich Americans to support us."

Sali Rahaani, a native of Albania who lives in England and broadcasts an Albanian-language radio program into his homeland, said a recent evangelistic effort in Albania resulted in 143 conversions to Christianity.

Jaroslav Kratka of Czechoslovakia said people in his country are learning to live in freedom, which is sometimes harder than living under persecution.

Now that Czechoslovakia's borders are open, the country is open not only to good influence but to bad. Much more pornography, drugs, crime, and other negative influences are coming into the country, Kratka said.

Newton writes for HMB.

Koreans baptize 2,220 soldiers

TAEJON, South Korea (BP) — Korean Baptists baptized 2,220 soldiers during the summer in their continuing efforts to evangelize Korean military and police personnel.

Southern Baptist missionary Dan Ray reported 210 soldiers from the Korean army's 35th division were baptized at the end of July. Two weeks later 54 Baptist pastors baptized 2,010 soldiers at Nonsan Basic Training Camp.

The base commander, a Christian, allowed use of military facilities for the service, according to Ray. The commander and South Korea's military in general encourage religious activities.

Crossover co-chairmen named

ATLANTA (BP) — James Merriitt, pastor of First Church of Snellville, Ga., and Freddie Gage, evangelist based in Euless, Texas, have been appointed co-chairman of Crossover Indianapolis.

Morris Chapman, pastor of First Church of Wichita Falls, Texas, and Southern Baptist Convention president, said he appointed the two men to the post because they are "committed to evangelism and they're personal soul winners."

Staff members from the Korea Baptist Convention's military/police Evangelism Department work at a Baptist chapel located on the base. The department has ongoing work at three Korean military bases and Baptist centers are located on several installations. In addition, about 40 Baptist chaplains serve in the Korean army.

The 2,010 baptisms represent the largest number ever baptized at one time through Baptists' military evangelism program, according to Ray. The program has averaged 2,000 to 5,000 baptisms a year on bases throughout South Korea since work with the military began in 1967.

Crossover Indianapolis is part of Crossover America, Chapman's plan to present the gospel to the estimated 172.8 million non-Christians in the United States.

Crossover Indianapolis will be conducted before the 1992 Southern Baptist Convention annual meeting in Indianapolis June 9-11.

For more information, contact the Metropolitan Baptist Association of Central Indiana, 952 N. Pennsylvania Ave., Indianapolis, Ind. 46204.

BREAKTHROUGH sends life capsules surging through Eastlawn

By Anne W. McWilliams

A world map splashed with red paint across a gym floor is symbolic of new life blood surging through the veins of the 40-year-old church. Pastor and youths at Eastlawn, Pascagoula, painted the map. Underneath they will add the words of the Great Commission, Matt. 28:18-20.

In a program called Great Commission BREAKTHROUGH, the pastor and an outside consultant help a church use its Sunday School to take actions that will result in church growth. Eastlawn is a pilot church in BREAKTHROUGH and perhaps the first church in the state to take action on it.

When James Walters moved from Morgan City Church to become pastor of Eastlawn in 1988, he found a Sunday School that had dwindled in five years from 220 to less than 100. It had peaked at 440 in 1961, and soared with shipyard contracts in the mid-70s. Then the ups and downs of years of church conflict became mostly downs. Many members moved away or joined other churches. Some became inactive.

"At first I thought going slow was the way to go," said Walters. The attitude was "We won't grow any more." Buildings were old and not so attractive. Arlington Heights and Ingalls Avenue churches appeared to be too much competition for Eastlawn's growth.

In a year's time, he gave 100 New Testaments to visitors. "The visitors did not join our church," said Walters. "They were coming in the front door and going out the back."

He asked the state Sunday School Department for suggestions and tried several of their ideas. Then one really clicked. Keith Williams asked, "Why don't you try BREAKTHROUGH?"

"Okay," said Walters, "but I want to talk with my deacons first." He told the deacons it was their decision, but he asked that they go into it wholeheartedly or not at all. They promised to do whatever the expert assigned to them asked.

Randy Riley, minister of education at First Church, Gulfport, was the consultant chosen by the state Sunday School Department to work with them. Riley and other BREAKTHROUGH consultants had received special training both in Jackson and in Nashville. It would be his job to help the church "break through" — "spiritually, attitudinally and practically" — to carry out the Great Commission.

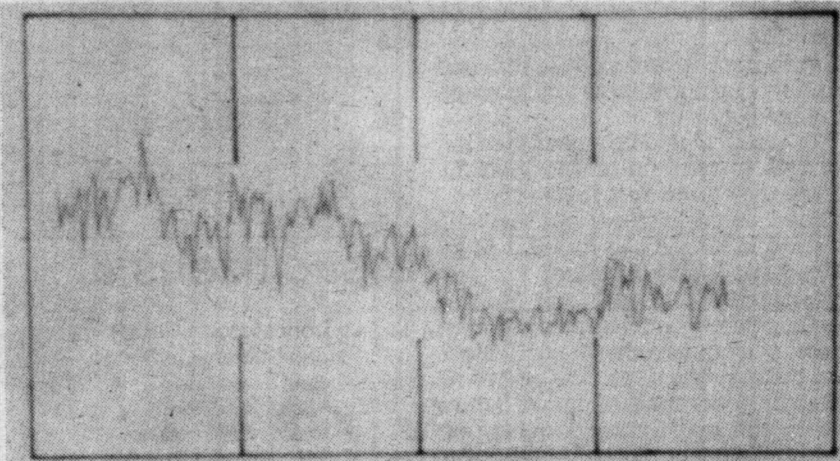
In January of this year, Riley met with Eastlawn's leaders, Sunday School and others, for three days. He helped them to set new priorities, so they could begin reaching the 5,000 unchurched people around them. "Even with other churches nearby, there are still plenty of people to be reached!" he said.

"Whatever it is, if Randy believes it will make people come to church, then we will do it," said the pastor.

The first step set up by Riley was the renovation of the children's building. "Young adults will go to a church that provides for its children, provides the right love, the right program," he said. "They will be attracted to that church, regardless of the denomination."

Walters added, "Young adults want to know if their children's needs will be met at the church they choose. They are going to ask the kids, 'Did you have a good time?'"

Rather than borrow money for the children's building project, the church



A graph shows ups and downs of Eastlawn Sunday School attendance.

Eastlawn Church, Pascagoula, will celebrate its 40th anniversary Oct. 6. All former pastors have been invited. Youth choir members will present special music. Dinner will be served on the grounds. Also according to the pastor, James Walters, that Sunday will kick off a revival. Randy Davis, pastor, First Church, Vancleave, will preach, and Danny VonKanel, music minister at First Church, Purvis, will lead the singing. (He is the son of Madge VonKanel, secretary at Eastlawn.) Preaching services Sunday, Oct. 6, are to be at 11 a.m. and 3 p.m., and on Mon., Tues., and Wed., Oct. 7-9, at noon and 7 p.m.

set a day for special offerings for it. On Aug. 11, the people gave \$10,200 in one-time gifts and another \$8,000 in pledges, or about \$18,000, above the tithe, for that cause.

Then the people said, "We want to do the building ourselves!"

"It was like a shot in the arm!" Riley noted. "They pulled together. You talk about excitement. They said, 'This is going to be great! This is what we are looking for!'"

Any time they've wanted to "make do" with what they had or to use short cuts, Riley said, he held them to their promise to follow suggestions.

"We let Randy plan the building," said the pastor, "down to the colors." Walls and carpets are light blue. Some walls have come down, to add a feeling of light and cheer. A rearrangement of doorways provided a reception area. New furniture and equipment are to be bought.

For the future, Riley said that the plans include (1) training leaders (2)



Riley

renovating the second floor of the children's building; and (3) launching a stronger outreach program.

As for the results of BREAKTHROUGH at Eastlawn to date, not a lot of numbers have been added. "Seventy individuals by letter and 24 professions of faith in three years," Walters said. Sunday School attendance remains around 100. The change has



James Walters

been in attitude, he emphasized. The "we can't do any better" attitude has become an expectant, hopeful, "Yes, we can" attitude.

Walters, who majored in classical Greek and Latin at USM and who has a Doctor of Ministry degree from New Orleans Seminary, is an area consultant in family ministry, for the Mississippi Baptist Convention Board. Last year he was chairman of the Christian Action Commission.

Though born in Louisiana, he claims Plainway Church, Laurel, as his home church. It was there he made a profession of faith during a revival in 1971. Arlington Heights Church, Pascagoula, licensed him to the ministry in 1976 while he was working as an outside machinist for Litton Ship Systems in Pascagoula. Then Plainway ordained him three years later. He and his wife, the former Gail Lott, have two daughters, Rebecca and Angela.

And now he is back in Pascagoula, near the church that licensed him.

Of Eastlawn's members, Riley said, "Any bad feeling remaining from the past they have overlooked, and are determined to go on. There is a feeling of good fellowship. This church is responding to the challenges of BREAKTHROUGH with excitement, enthusiasm, and the desire and determination to make it work. They can be proud of what they are doing for themselves, and also they can attract young couples with children."

For more information about Great Commission BREAKTHROUGH or how to enter the program, contact Randy Tompkins at the state Sunday School Department, Box 530, Jackson 39205 (phone 968-3800).

ART TOALSTON ELECTED BAPTIST PRESS EDITOR: NASHVILLE (BP) — Southern Baptist journalist Art Toalston Jr. has been named editor of Baptist Press. He was elected to the position at the Southern Baptist Convention news agency by the SBC Executive Committee's Administrative Subcommittee Sept. 17. The action was reported to the full Executive Committee later that day. As editor, Toalston, who turns 41 Sept. 26, will be responsible for day-to-day operation of Baptist Press. That will include coordinating the work of the agency's five bureaus and other correspondents, editing and distributing Baptist Press releases, and news writing. He will assume the position on or before Jan. 1, 1992. Past positions include religion editor of the Jackson (Miss.) Daily News.

MISSOURI BAPTIST COLLEGE TRUSTEES FIRE PRESIDENT: ST. LOUIS (BP) — Trustees of Missouri Baptist College fired J. Edwin Hewlett Jr. as president Aug. 29 ending a two-month struggle between Hewlett and the trustees. Hewlett was dismissed in a vote of 11-10 during an executive session of the regularly scheduled August trustee meeting. The vote came despite a report from a special presidential oversight committee which suggested taking no action. According to Word and Way, newsjournal of the Missouri Baptist Convention, the firing came after two months of tension at the Missouri Baptist Convention school. During that time there were two called meetings of the trustees, temporary removal of the president from office, a special presidential oversight committee and ultimately, the vote to dismiss. The dismissal vote came following several attempts to consider the motion out of order and postponing it. Critics and supporters of the president exchanged words prior to the vote. Trustees who supported Hewlett called the vote a "tremendous injustice to the institution and to the character of the president" while others called it a "painful but necessary decision."

BUFFALO STUDENTS WIN BIBLE CLUB SQUABBLE: WASHINGTON (ABP) — A group of high school students has won a legal dispute with the Buffalo, N.Y., School District over whether the students can conduct after-school Bible club meetings in a classroom. Justice Leo Fallon of the Supreme Court of Erie County, N.Y., has approved settlement of a dispute between the school district and three McKinley High School students arising from the school's refusal to allow the students to use school premises for Bible club meetings. Under the settlement, which was reached in May and signed Sept. 4 by Justice Fallon, the school district will not appeal a permanent injunction requiring it to allow the students to meet and will pay \$125,000 of the \$400,000 in legal fees sought by the students. The settlement calls for the students to release all claims for damages against the school board members. The long-running legal dispute began in November 1987 when the students sought permission to meet after school for religious discussion, Bible study, and prayer. In denying the request, McKinley High School Principal Crystal Boling cited an advisory letter from the district's legal counsel noting that the district's rejection of a similar request nearly a decade earlier had been vindicated in court.

BAYLOR PLAN MOVES ONE STEP CLOSER: DALLAS (ABP) — Moving a step nearer to settling the issue "in the church house, instead of the courthouse," the Texas Baptist Executive Board approved a proposal for a new relationship between the Baptist General Convention of Texas and Baylor University. After limited debate, the board voted 110 to 36 to approve the plan which would provide: direct election of 25% of the Baylor board of regents by the convention and assurance that Baylor will consider convention suggestions for the other 75%; assurances the university will remain Baptist and Christian in its aims and ideals; that all Baylor board members be Baptists; and that university assets be transferred to the convention if the university is ever discontinued.

YUGOSLAVIAN BAPTIST CAMP BURNED; CROATIAN CHURCHES PRAY FOR PEACE: ZAGREB, Yugoslavia (BP) — Baptists in Yugoslavia have lost their "God's Valley" camp facilities to mounting violence that continues to disrupt the republic of Croatia. The two buildings at the camp, located on the Adriatic Sea about 40 miles from Zagreb, were reported burned in mid-August. But fighting in the area has made it impossible to assess the damage firsthand. Meanwhile, many people continue to die in daily clashes in the conflict. They range from unarmed civilians to Croatian freedom fighters, soldiers from the republic of Serbia who comprise Yugoslavia's federal army, and armed Serbian insurgents, or "terrorists" as they're described in Croatia, reported Danica Jrgovic. Jrgovic is a Christian worker in the Croatian capital of Zagreb and a member of First Baptist Church where nightly prayer meeting starts at 7 p.m. and continues for at least an hour.

THAI AG PROGRAM TO MOVE NORTH: The Thailand Baptist Agricultural Program was involved in three main projects over the past year: the Fertilizer Association Project, Sloping Agricultural Land Technology Test Project, and the Ruminant Test Project. In addition, the ministry's strategy was reviewed with a view to move it to a new location — in the hills of Nan Province in north Thailand. The Fertilizer Association Project started into its third year. Three groups (at Nong Nok Khao with 46 members, Thaa Yaak with 16 members, and Khok Sam Phan with 10 members) continue to benefit from the fertilizer and the savings generated. Although there are some motorized hand tractors in use in Thailand now, in addition to the water buffalo, the furrow cutting implement for hand tractors is inefficient. Baptist Agricultural Project has developed a more efficient furrow cutter. It uses disk blades rather than fixed plow heads, so soil does not bog it down and weeds cannot tangle it up. The evangelistic Bible study with the group at Khok Sam Phan, which was started last year, continues to meet on a weekly basis. "The level of interest is still good," Kurt Lawrence, missionary, points out. "One non-Christian asked to borrow a Genesis scripture portion to review what had been taught." The Ruminant Project, approximately one year old, was started to help rural Thai people drink more milk. The project now has eight goats, and over 140 kilograms of milk have already been produced. Kurt and Judy Lawrence plan to move to Nan when they return from furlough. A Thai home missionary couple work there, so many contacts have already been made.

EXEC COMMITTEE

From page 2

mission to relate the the BJC "in any manner it may deem appropriate." The CLC, which has long been responsible for moral concerns for the convention, also has been given responsibility for religious liberty issues as the convention has distanced itself from the BJC.

The Executive Committee declined to make an immediate decision on requests by the BJC and CLC for \$381,927 on deposit with the Southern Baptist Foundation, originally allocated as part of a capital needs budget item in the 1964 SBC budget. The BJC contends the Foundation has invested on its behalf. The CLC maintains the funds belong to the Public Affairs Committee, which has been merged by SBC action into the CLC.

The matter received almost no discussion in either the plenary sessions of the Executive Committee or in its Administrative Subcommittee.

The recommendation of the subcommittee to study the matter came because subcommittee members were concerned that they did not have all the information they needed to consider the matter, subcommittee chairman C. Ray Fuller of Illinois said.

"Because we need that additional information and because we need legal counsel" the matter will be considered by a committee that includes the Executive Committee's officers, its Legal Assistance Committee, counsel for the Executive Committee, and three subcommittee members: Larry Otis of Mississippi, William Parker of Florida, and Danny Crow of Pennsylvania.

"We want to make sure we have everything in our minds and in our hearts so we can protect you as an Executive Committee," Fuller said.

The study committee will report its findings and make recommendation on the matter no later than the Feb. 17-19 meeting of the Executive Committee. However, Fuller said the committee's work could be brought before the Administrative Subcommittee in a special called meeting before that.

The Baptist Joint Committee will be

allowed to place an exhibit at Southern Baptist Convention annual meetings on a "space available" basis if messengers approve a recommendation that "previous exhibitors which do not receive convention funds be placed on the secondary exhibitors list."

Other secondary exhibitors include Criswell College, Luther Rice Seminary, and Mid-America Seminary.

The Executive Committee voted to convene a conference to analyze the "nature of the Cooperative Program as it is now being interpreted" and to develop "proposals for the future enhancement of the Cooperative Program."

That conference will include representatives of the Stewardship Commission, state convention executive directors, members of the SBC Inter-Agency Council, representatives of the Program and Budget Subcommittee's Budget Planning Workgroup, the executive staff of the Executive Committee, and other selected leaders.

In discussion in the workgroup and subcommittee, Executive Committee members expressed concern about the use in state conventions of preferred items, budget items paid before Cooperative Program funds are divided through SBC/state ratios, as well as plans that allow Cooperative Program negative designation giving.

The Executive Committee received as information a report that the Program Workgroup of the Program and Budget Subcommittee will provide a three-person task force to consult with the Accreditation Task Force of the SBC Education Commission on the accreditation of the six Southern Baptist theological seminaries. The workgroup task force will report its findings to the Executive Committee in its Feb. 17-19 meeting.

The workgroup received a report from executives of the Association of Theological Schools on factors the organization uses to evaluate theological seminaries for accreditation.

Nineteen denominational agencies, institutions, commissions, and boards

who receive Cooperative Program funds presented budget requests for 1992-93 for a total of \$150,875,971. Those requests, an increase of more than \$10 million over the 1991-91 budget, were presented to the Program and Budget Subcommittee and received as information by the Executive Committee.

In other action, the Executive Committee:

— Adopted resolutions of appreciation for three retiring state convention leaders: James A. Langley, executive director of the District of Columbia Convention and editor of the *Capital Baptist*; Ray P. Rust, executive secretary-treasurer of the General Board of South Carolina Convention; and Ernest B. Myers, executive director-treasurer of Nevada Convention.

— Declined to act on nine SBC referrals, referred one of the order of foreign and home mission board reports at future annual meetings to the SBC Committee on Order of Business, agreed to begin developing a recycling program for future SBC annual meetings, and agreed to include future dates of SBC annual meetings in the Book of Reports.

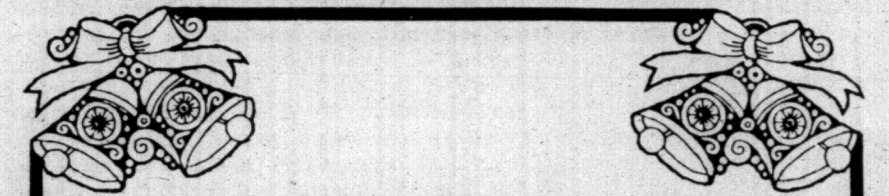
— Approved an expense procedure for the search committee seeking a successor to retiring Executive Committee President/Treasurer Harold C. Bennett. The procedure will enable the committee to handle and account for its funds independently of the Executive Committee staff until after the search procedure is complete. The approach will enable the committee's work to remain confidential as it moves toward a potential successor.

Webb is editor, the ILLINOIS BAPTIST.



Soviet citizens attend church in Petal

This group from Moscow, USSR, recently visited in Petal, and attended services at Lynn Ray Road Church. On Sunday evening, Aug. 11, a bilingual service was held. Rick Booze, visiting evangelist, brought the message while Natasha Dudakov, a Soviet studying in the U.S., translated. It was the first time that some members of this group had ever heard the gospel. Three professions of faith were made before the group returned to the USSR. The Russian group brought the special music at the worship service, and the Russian songs were translated into English.



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Take courage!

By Howard H. Williams
Matt. 14:26, 27



Williams

We are all familiar with the story of Jesus walking on the water. It is a wonderful account of Jesus' power to overcome the elements. It is also a story that is like our own lives. Every one of us is in his own boat upon a sea called life. Sometimes it is a very calm and peaceful sea, but often our lives are full of storms and dangerous winds that cause us to be afraid. So we cling to the sides, and sometimes force ourselves to the bottom, hoping and waiting for the storm to pass. All the while, there is the silhouette of One coming to us on the water, saying, "Take courage!"

In the story, Peter finally, halfway recognizes Jesus and calls to him saying, "If it is you, let me come to you." So to prove to Peter that he was indeed the Lord Jesus, he said, "Come." That wasn't necessary. Peter did not have to get out of the boat to know that it was Jesus. Jesus had already proven that it was he by walking on the water and by relieving the disciples' fears. But Peter got out of the boat anyway. Peter could have easily remained where he was, but he chose not to. He had a choice.

Sometimes life doesn't give us that choice. Sometimes the storms of life become so fierce that they literally throw us out of the boat. Death, cancer, divorce, and so much more often will force us out onto the sea.

Peter had another choice. Out of the boat, he could sink . . . or walk. The words of Jesus to take courage, still in the minds of those in the boat, evidently were washed away from Peter by the storm and the waves. So he began to sink. If he had only remembered the words of Jesus, "Take courage!" he could have risen above the waves and walked. Finding ourselves forced out of the boat we have to decide — sink or walk. If only we could be courageous. Often, we allow fear to drive us to the bottom of our boats. We don't even have the courage to row, much less walk on the water.

As you peer over the side of your boat at the waves of fear, frustration, uncertainty — rise up, grab the oars, and look out beyond the horizon. There is a friend who approaches on the sea whose silhouette is familiar and whose face you will recognize. Listen closely! There is a loving voice calling to you . . . "Take Courage! Take Courage!"

Williams is associate pastor, Northside Church, Clinton.

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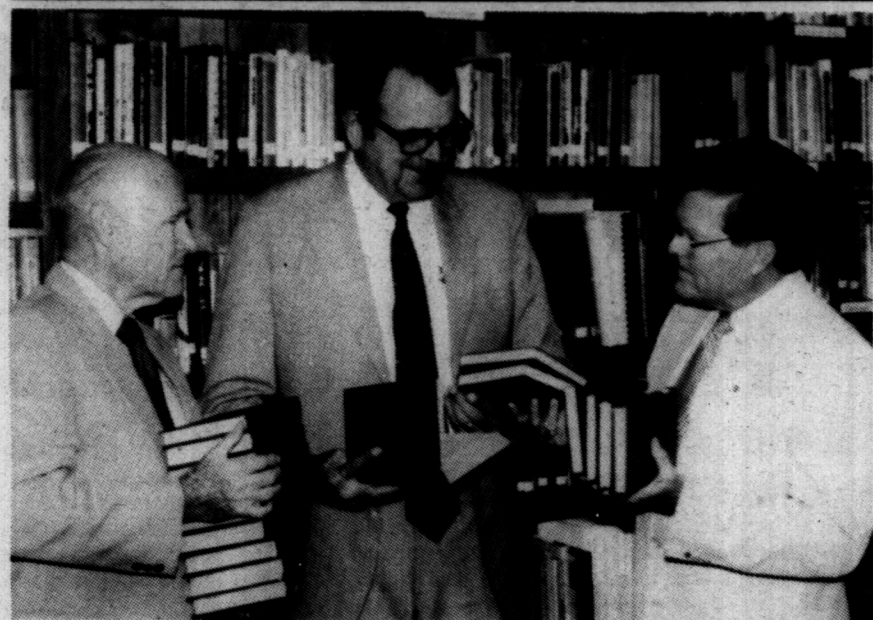
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Names in the news



Don McGregor, left, and James F. Yates, right, have donated parts of their libraries to Book Link, a program begun by Owen Cooper of Yazoo City to provide religious textbooks and commentaries for preachers in third world countries. Book Link is a part of Books for the World, which was initiated to send textbooks and other approved reading material of all areas to the third world. Hal Buchanan of Tupelo is director of Book Link. Gene Triggs, center above, is chairman of the board of Books for the World. Yates was Cooper's last pastor at First Church, Yazoo City. McGregor, editor emeritus of the **Baptist Record**, is writing a book about Cooper. Triggs worked with Cooper at Mississippi Chemical Corporation in Yazoo City. Cooper, who was president of Mississippi Chemical, died in 1986. McGregor's books are from the library of his father, who was a pastor, army chaplain, and associational director of missions before his retirement and death.



Mr. and Mrs. Hector Santana of Richmond Hill, N.Y., and their children, Hector Jr. and Alicia, pictured, visited Clarke College recently. The Santanas were students at Clarke, 1971-73. Their daughter, Alicia, is now a student at Clarke, having entered in the fall of 1990. During his two years at CC, Santana was employed as a student assistant on the maintenance staff.

The 20th anniversary in the pastorate of J. Courtney Selvy, will be celebrated at Hardy Church, Grenada, on Oct. 6, with a special worship service at 11 a.m. Lunch to follow in fellowship hall.

Two students with Mississippi ties recently received academic scholarships from Midwestern Seminary for the 1991-92 academic year. They include W. Barry Cappleman and Joey A. Butler.



Cappleman received a \$2,000 scholarship from the seminary as a first-year student in the master of divinity degree program. He considers Ripley his hometown and is a 1991 graduate of Blue Mountain College.

Butler, a returning master of divinity student, received the Dunwoody Church Foundation Scholarship. He was born in Laurel and is a 1988 graduate of East Texas Baptist University, Marshall, Texas.

ATLANTA (BP) — William T. Neal III, associate editor of *The Christian Index* in Georgia, has been elected director of the Department of Student Work for the Georgia Baptist Convention. Neal, 43, will begin work in the new post Oct. 15 following his election by the GBC Executive Committee Sept. 10. A native of Columbus, Ga., Neal will succeed D. Eugene Briscoe who was killed in an automobile accident in July after 18 years as student work director.

Tim Johnson, 1988 graduate of Clarke College, is available for concerts of contemporary Christian music. His programs are 30 to 45 minutes in length. (Telephone: (504) 861-0818)

John Searcy is presently available for full or part-time pastorate, interim, pulpit supply, or revivals. He can be contacted at (800) 476-4307.

FORT WORTH, Texas — Floy Williams Ferguson, wife of the fourth president of Southwestern Seminary, died Sept. 9 in Marshall, Texas. She was 93. Memorial services for Mrs. Ferguson were held Sept. 12 on the seminary campus with Southwestern President Russell Dilday presiding. Mrs. Ferguson was married to J. Howard Williams who served as president of the seminary from 1953 until his death in 1958. Following her husband's death, she married Ted Ferguson of Amarillo, Texas, a longtime friend of the family. He preceded her in death in 1988.

John Smith accepts Norway pastorate

North Sea Baptist Church of Stavanger, Norway, has called John Smith as pastor. John and wife Nell, Mississippians, retired from missionary service in Indonesia several months ago.

They served North Sea two years several years ago. John was serving as interim pastor when the church called him as pastor.

He has accepted the call, agreeing to a minimum period of service of three years.

Extension centers schedule classes for Term II

The schedule of classes has been announced for Term II of the 1991-92 academic year at the Clinton and Newton extension centers of New Orleans Seminary.

All courses accredited for the master of divinity and master of arts in Christian education degree programs are held at Mississippi College. Courses for the associate of divinity degree program are held at Clarke College.

Registration for master's level courses for approved students only will be at noon Monday, Oct. 21, at Mississippi College. Classes will meet

on Mondays, Oct. 21 through Dec. 16.

Master's level courses offered during Term II will be "Introduction to Christian Theology" (1-5 p.m.), and "Theology of the Old Testament" (6-10 p.m.).

Registration for associate's level students already approved will be at 2 p.m. Monday, Oct. 21. Courses taught will be "How Southern Baptists Work Together," and "Introduction to the New Testament."

For more information, contact the Registry Office, New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126, or call (504) 282-4455, ext. 3304.

Homecomings

Center, Blue Springs (Union): Sept. 29; Sunday School, 9:45; covered dish dinner, fellowship hall, noon; afternoon singing, 1:30; no night services; Way Barkley, Blue Springs, guest singer; Lawrence Runnels, Starkville, guest speaker; L. D. (Joe) Brown, pastor.

Antioch (Neshoba): Sept. 29; Emerson Tedder, morning message; afternoon service, Danny Lanier, evangelist; Howard Catledge, interim pastor.

First, Rose Hill (Jasper): Sept. 29; former pastors, John West and Steve Pouncy, guest speakers; Sunday School, 10 a.m.; worship, 10:30; covered dish, noon; 1 p.m. singing by Covenant Quartet; Keith Bogan, pastor.

Belden (Lee): Sept. 29; Sunday School, 9:45; worship service, 10:45 and 6 p.m.; Bob Hamblin, Tupelo, speaker; special music, noon meal, fellowship; Don Baggett, pastor.

Pleasant Ridge, Sturgis (Oktoberfest): Oct. 6; Sunday School, 10 a.m., worship, 11 a.m., and 5 p.m.-6 p.m.; Larry Haggard, pastor, speaker; dinner in fellowship hall, noon.

Baptist Beliefs . . .

Religion: more than skin deep

By Herschel H. Hobbs

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Romans 2:29).

The rite of circumcision was given as a sign of the covenant of promise made to Abraham and his seed (Gen. 17:10-14). By the first century it was thought by some Jews to be necessary for salvation. The Judaizers (Christian Jews with a pharisaical background, Acts 15:1, 5) insisted that for Gentiles to be saved they must become Jews (be circumcised and keep the Mosaic law), and then believe in Jesus. See Galatians and Acts 15. Romans and Galatians were written at the same time. Indeed, Galatians may be called a mini-Romans. They cover the same field, only Romans is longer and more logical.

In Romans 2:25-29, Paul argues that for Jews who do not keep the Mosaic law, circumcision has no meaning. (v. 25). Gentiles who keep God's law, but have not been circumcised, are more "Jews" in the true sense of the word (vs. 26-28). Being Jews or people of God is not outward but inward. It is circumcision of the heart and spirit,

not of the outward letter.

"Praise" may refer to the root Hebrew of "Jew." "Jew" means a man of Judah. In the Old Testament, this name is associated with the Hebrew yadah which means "praise" (Gen. 29:35; 49:8).

So being a Jew is more than skin-deep. It is of the heart. The same may be said of Christians. Christians are not those who have submitted themselves to certain rites such as baptism. It calls for a life-changing confession and commitment of the heart to Jesus Christ.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

California names new editor

FRESNO, Calif. (BP) — Mark A. Wyatt, director of public relations for the California Southern Baptist Convention, has been named editor and general manager of *The California Southern Baptist*, newsjournal of the California Southern Baptist Convention.

Wyatt was elected by the CSBC executive board.

Wyatt had been interim editor since former editor Herb Hollinger resigned to become vice president for Baptist Press Mar. 1.

Since 1984 Wyatt has been director of public relations for the California convention.

Wyatt, 39, earned a bachelor of fine arts degree at Valdosta (Ga.) State College, Georgia, and a master of divinity degree from Southern Seminary in Louisville, Ky.

Michael Terry Barone was named new director of the office of public relations.

Since 1979 Barone has been information consultant for the Baptist General Convention of Texas.

James M. Akins, for the past five years pastor of Bell Road Church in Auburn, Calif., was elected director of the office of evangelism.

Daryl J. Watts was elected director of the new youth ministries department. He comes to his new position from San Jose, Calif., where he has been associate pastor of English ministries at Korean Baptist Church since 1988.

Once upon a time, people saved their money, thinking it would be worth more later. — The Pulaski (N.Y.) Democrat

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Hinds-Madison singles to host retreat at Camp Garaywa

"Discover Your Temperament and Put a Towel on Your Arm" is the theme for the fall retreat sponsored by the singles ministry of Hinds-Madison Association. The retreat, to be held Friday and Saturday, Oct. 18-19, at Camp Garaywa in Clinton will feature Gordon and Diane Swaim, Little Rock, Ark.; Chuck Hampton, Flora; and Rocky Henriques, Jackson.

The program includes conferences, group activities, games, recreation, devotional times, and special music. The retreat is open to singles from other associations as long as space is

available. The cost is \$15 per person for those not spending the night and \$25 for those who do spend the night. This includes all program costs, meals, and facility use.

Registration must be made in advance and the total fee must be included with the registration. Deadline for registration is Oct. 14. For additional information call Hinds-Madison Association, 362-8676, or Barbara Rogers, associational singles director and member of Parkway Church, Jackson, 359-3484 or 924-4183.

FELLOWSHIP

From page 3

national meeting is scheduled for April 30-May 2 in Fort Worth, Texas.

Charles Wade, pastor of First Church of Arlington, Texas, and co-chairperson of the assembly committee, urged Fellowship members to put their best foot forward for the Texas meeting.

Fellowship leaders acknowledge the group is viewed with suspicion by many Southern Baptists, even some moderate-conservatives.

"Since this is the first time we will meet in the West, we feel it is especially important for people to understand what we're about," Wade told Associated Baptist Press.

The assembly is being held in Texas in part to try to bridge the gap between the Fellowship's East Coast constituency, which is viewed as more liberal, and its Southern and Western constituencies, which are seen as more conservative.

A scientific survey of people who participated in the Fellowship's May convocation supports some of those distinctions, although researcher Nancy Ammerman, a council member, said they are "overwhelmingly differences of degree, not kind." According to the study, the estimated 6,000 people who attended the May meeting came from 1,555 churches in 34 states. About 20% of the SBC churches with 1,000 or more members were represented at the meeting, said Ammerman, a professor of sociology at Emory University in Atlanta.

While 32% of participants said they want to explore new alternatives for denominational participation within the Southern Baptist Convention, 59% said they would explore alternatives outside the SBC as well.

Tensions between the various moderate-conservative groups that comprise the Fellowship surfaced occasionally during the council's three-day session.

In an emotional appeal near the end of the meeting, Cecil Sherman, pastor of Broadway Church in Fort Worth, cautioned council members not to be distracted by any other agenda besides Baptist distinctives.

The "women's matter," generational differences, and tensions between Baptists east and west each could potentially derail the fledgling Fellowship, he warned.

The Fellowship was formed last year to provide moderate-conservatives with an alternative to continued political fighting with fundamental-conservatives, who now control the Southern Baptist Convention.

"The living again of Baptist ideas... ought to be what separates us from the other group," Sherman said.

If Fellowship members become preoccupied with other agendas, the group could find itself with no consti-

tuency, he warned. Sherman cited as an illustration the fictional Don Quixote, whom he described as an idealist who followed his ideas but found himself standing alone.

"We cannot afford a mistake," Sherman said.

Although several council members were poised to voice reactions to Sherman's comments, Fellowship moderator John Hewett cut the discussion short.

He later explained his reasons to Associated Baptist Press.

"This is an administrative group," Hewett said of the Coordinating Council. "What we have to do is make this thing work." Discussions about philosophical differences are better suited for a retreat setting, he said.

Hewett, pastor of First Church of Asheville, N.C., predicted tensions will remain over the role of women and other issues, but he suggested those tensions already have eased somewhat. "We're in a much better place, a much healthier place, than we were 18 months ago," he said.

He acknowledged the difficulty of building consensus among the Fellowship's various constituents but added, "I think we're going to hold it together."

"I'm greatly encouraged by this meeting," he said.

The council heard reports from ministry groups working in several areas:

— Ethics and public policy. The council has "entered into conversation with" the Baptist Center for Ethics, a new moderate-conservative agency based in Nashville, Tenn. "It's no secret they would like some official relationship (with the Fellowship), financial and otherwise," said Layne Smith of Fayetteville, Ark., co-chairperson of the ethics and public policy ministry group.

The ethics group has been invited to lead a session or workshop at the BCE's first seminar in February, council members were told. The ethics group was authorized to participate, although no decision has yet been made.

Council members discussed what relationship to pursue with BCE and other ethics organizations. Cecil Sherman said the Fellowship should have a special affinity for the BCE and other organizations that are products of "the same thoughts, sorrows, and conscience decisions that have put us in this room."

"There are some people who are kin to us because they came from the same mess and mix as we..." Sherman said. Others argued the Fellowship should remain open to organizations that are not products of the SBC controversy.

— Theological education. The Fellowship already has approved financial assistance to two theological schools — the Baptist Seminary at Richmond, which opened this fall, and Truett Seminary, which is under development at Baylor University. Additional assistance will be propos-

Just for the Record

Standing Pine Church in Leake County will observe Harvest Day on Sept. 29 at 10:30 a.m. Dinner will be served in fellowship hall at noon. Fuller Saunders, Jackson, will be guest speaker. David Grumbach is pastor.

Pope Church, Panola County, will have homecoming and dedication of its new fellowship building, Sept. 29. Sunday School will be at 9:45 a.m. and worship at 11 a.m. Dinner will be served following morning service. Al Mullan is pastor.

Brotherhood of Easthaven Church, Richland, will sponsor a building fund BBQ benefit, at the Jitney Jungle parking lot, Riverwood Shopping Center, 10 a.m. until 4 p.m., Sept. 28. The cost is \$5 per plate.

Mount Pleasant will celebrate centennial

Mt. Pleasant Church, near Gloster, will celebrate its centennial Oct. 13. Morning services will begin 10 a.m. with recognition of former pastors, singing, guest speakers, old-fashioned dress, and church history.

Lunch will be served at noon; an afternoon of special music will follow at 2 p.m.

Mt. Pleasant has been a part of the Mississippi Association since Oct. 13, 1891.

Early to bed, early to rise, makes a man healthy, wealthy, and wise. — Benjamin Franklin

Thursday, September 26, 1991

Revival dates

White Bluff, Foxworth (Marion): Sept. 29-Oct. 2; Sunday, 11 a.m. and 1:30 p.m.; Mon.-Wed., 7 p.m.; George Lee, evangelist; Dudley Williamson and Susan Martin, music; Marvin Graham, pastor.

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True friendship is like sound health, the value of it is seldom known until it is lost. — Charles Caleb Colton

Revival results

Meadowview, Starkville: Sept. 8-11; The revival was extended an extra night; 17 saved; one addition by letter; four of the people saved were church members and two were staff members; Evangelist Bruce Gill, Natalbany, La., preached; Bobby and Lollie Ready, Baton Rouge, La., music evangelists.

Crouch to raise money for Richmond seminary

RICHMOND, Va. (ABP) — Henry Crouch, pastor of Providence Church in Charlotte, N.C., will join the staff of the Baptist Theological Seminary at Richmond as director of development Nov. 1.

Crouch will direct all external fund-raising efforts for the new seminary, which is seeking to build its endowment. Plans are for him to be based in Charlotte, with Richmond staff providing administrative support.

Tom Graves, BTSR president, said Crouch will be "an invaluable asset to this school at a crucial point in its young life." Graves also praised Providence Church, which is funding

Crouch's position.

The church voted Aug. 18 to approve a retirement package for Crouch that will continue his salary and insurance through September 1993. Crouch, 63, has been pastor at Providence Church for 23 years.

Crouch previously was pastor of other churches in North Carolina, Mississippi, and Kentucky. He is a graduate of Mars Hill College, Wake Forest University, and Southern Seminary.

Trustees of BTSR are expected to affirm Crouch's hiring at their Oct. 14-15 meeting in Richmond.

CLC board OKs Mitchell; observers for BJC meeting

By Louis Moore

NASHVILLE (BP) — Trustees of the Christian Life Commission have unanimously approved the nomination of Ben Mitchell as the agency's director of biomedical and life issues and voted to send only a staff member as an observer to the upcoming board meeting of the Baptist Joint Committee on Public Affairs.



Mitchell

In other board action, trustees awarded the agency's Distinguished Service Award to Southern Baptist theologian Carl F.H. Henry, established a new Religious Liberty Award, and adopted a 1991-92 budget of \$1,538,898.

Mitchell, 36, will assume his new duties on Feb. 1. His job responsibilities will include all those previously assigned to Robert M.

Parham, who resigned from the CLC effective Sept. 1 to head the new Baptist Center for Ethics, which seeks to align with the Cooperative Baptist Fellowship. Parham was the CLC's director of hunger and drug concerns and race relations.

Medical-ethical issues include genetic engineering, artificial insemination, fetal tissue experimentation and transplantation, abortion, the allocation of medical resources, organ donation/transplantation, AIDS, informed consent, medical confidentiality, euthanasia, advanced directives and living wills, death and dying, and drug testing.

He holds a bachelor of science degree from Mississippi State University and a master of divinity degree from Southwestern Seminary in Fort Worth, Texas. He is enrolled this summer in the hospital practicum in clinical medical ethics at the University of Tennessee Medical Center at Knoxville.

Moore writes for CLC.

Tal D. Bonham, 57, Ohio executive, dies

COLUMBUS, Ohio (BP) — Tal D. Bonham, executive director of State Convention of Baptists in Ohio the past 11 years, died Sept. 18 in a health care center in Columbus. He was 57.

Funeral services were held Sept. 21 at Dublin Church in Metro Columbus, where he and his family were members. Another memorial service was conducted in Oklahoma City Sept. 23 with burial in Clinton, in western Oklahoma, later that day.

Bonham, born July 20, 1934 at Cordell, Okla., grew up in Clinton.

He is survived by his wife, Faye, whom he married in July 1958. They have four children: Marilyn, Randy, Daniel, and Tal David.

The family asked, in lieu of flowers, that gifts be made to the Ohio state missions offering. Coincidentally, the 1991 week of prayer and offering for state mission was scheduled the week of Bonham's death.

Bonham had been a Southern Baptist Convention leader in three states.

He was president of the Arkansas convention, 1970-71; director of evangelism, Oklahoma state convention, 1973-80; and in Ohio since April 1980.

During his recovery from a previous stroke, his associate, Orville H. Griffin, was appointed as acting executive director.

AUTUMN FEST

From page 3

speaker, and writer, will speak each evening on the retreat theme, "The Power to Bless."

J. Clark Hensley, former executive director of the Mississippi Christian Action Commission and family ministry consultant for Mississippi Baptists, will be the morning Bible study leader.

And W.W. Walley, a physician from Waynesboro and author of *The Diary of a Country Doctor*, will relate his experiences during morning inspirational periods.

Autumn Fest begins with supper on Monday and ends with breakfast on Friday. Registration begins at 1:30 on Monday.

Reservations may be made by sending names and addresses and a \$30 deposit for each person to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571. The total cost for the week is \$150, including the deposit.

Staff changes

Mack Mason, originally from the Jackson County area, has accepted the call as youth minister for Ridglea Heights Church, Escatawpa. He is moving from the pastorate of Crossroads Church, Decatur. Mason is continuing his ministerial studies at Mobile College in Alabama.

Wayne Hudson is the new pastor at New Hope Church, Attala Association. He goes from Pleasant Ridge Church, Holmes Association. Hudson is a coach at East Holmes Academy, West.

Bay Springs Church, Kemper Association, has called Paul B. Oglesbee Jr. as pastor, effective Sept. 29. Oglesbee previously served as pastor of Diamondhead and Lawrence churches. He is a graduate of Mississippi State University and New Orleans Seminary.



Oglesbee

David Griffin began as new pastor of Zama Church, Attala Association, Sept. 15. He is a recent graduate of New Orleans Seminary.

Colonial Heights Church, Jackson, has called Richard Powell as pastor, effective Sept. 29. For the past four years Powell was the pastor of First Church, Greer, S.C.



Powell

Powell, 32, is a native of South Carolina. He was licensed and ordained to the ministry by First Church of Spartanburg, S.C. Powell is a graduate of Furman University, Greenville, S.C.; Southwestern Seminary, Fort Worth, Texas; and Luther Rice Seminary, Jacksonville, Fla.

Tim Myers has been called as pastor of Shubuta Church, Clarke Association, effective Oct. 6. Myers and wife Rebecca have one daughter, April.

Grace Memorial Church, Gulf Coast Association, has called Gary Dover as minister of music and youth. He moved from Philadelphia and began his ministry on Sept. 22.

Conference to offer models for urban, rural ministries

ATLANTA — Effective models of both urban and town and country ministries will be shared with church leaders during a church growth conference Dec. 9-11 at New Orleans Seminary.

"Reaching People Left Behind" will be the theme of the conference which will focus on ministry among people in the Mississippi River delta. The meeting will include joint sessions as well as separate seminars for leaders of town and country and metropolitan churches.

Three of the conference speakers include Michael Carter, Carson Newman College, Jefferson City,

Tenn.; Wilbur Hawkins, Lower Mississippi Delta Development Commission; and John Savage, LEAD Consultants, Inc., Reynoldsburg, Ohio.

Frank Pollard, pastor of First Church of Jackson, will present his vision for the church. Frank Gunn, pastor of First Church of Biloxi, and former rural pastor, will contrast leadership styles of pastors in urban and rural settings.

Registration cost is \$20. To register or gain information, contact Jerry Pounds, New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126 or (504) 282-4455. For additional information, contact Cooperative Missions Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205, or phone (601) 968-3800.

The conference is sponsored by the Home Mission Board, the six Southern Baptist seminaries, Greater New Orleans Association, and the state conventions in Louisiana, Arkansas, Mississippi, and Tennessee.

Bay Vista, Biloxi, will observe 30th year

Bay Vista Church, Biloxi, will observe its 30th anniversary on Oct. 6 at 2485 Pass Rd. This is the same location where it began as a mission, with services held in a quonset hut. Originally sponsored by Pass Road Church of Gulfport, Bay Vista was formally organized as a church on Oct. 8, 1961, with 175 charter members.

An old-fashioned dinner on the grounds will be served at noon, followed by a program including testimonies and special music. Recognition of charter members will be made by Dennis Jordan. Bobby Perry, director of Gulf Coast Association, will speak on Reflections and Thanksgiving. A challenge for the future will be presented by Mark Rathel, pastor of Bay Vista. Music will be under the direction of Mike Holderfield, associate pastor of music and youth.

Revival dates

Southern Hills, Jackson: Sept. 29-Oct. 2; Sunday, 6 p.m.; Mon.-Wed., 7 p.m.; Jack Inman, Mathiston, evangelist; Mike Smith, music.

County Line, Union: Oct. 4-6; Fri.

and Sat., 7 p.m.; Sunday, 11 a.m. and 6:30 p.m.; Bryce Evans, Wilmer, Ala., professor at Mobile College, evangelist; Ronald Fulton, Philadelphia, music; Keith Fulton, pastor.

State presidents elect layman from Illinois

NASHVILLE (BP) — Rodney C. Osborn, an anesthesiologist from Peoria, Ill., was elected president of the State Convention Presidents Fellowship.

Osborn was elected at the breakfast meeting held by the group Sept. 17. The group meets three times a year, in February, June, and September, coinciding with the meeting of the Southern Baptist Convention Executive Committee.

The group heard a report from John Greever, president of the State Convention of Baptists in Indiana, regarding what his state convention is doing to prepare for the SBC annual meeting in Indianapolis next June. The presidents also discussed issues affecting their states:

Cooperative Program, state convention/internal entity relationships, and home and foreign mission partnerships.

For the past three years at the June prayer breakfast, SBC institution and agency heads and former state presidents and SBC officers are invited by the presidents to attend. "That meeting is usually very well attended and is a good time of fellowship," said Eddie Hamilton, pastor of Oak Forest Church, Jackson, Miss., and out-going fellowship president.

Osborn is an ordained deacon of Woodland Church in Peoria. He and his wife, Susan Ann, have three daughters.

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BR3

God judges Ahab: defeat and death

By Randy W. Turner
I Kings 20:1-22:53

Ahab has gone down in history as the wickedest king Israel ever had. His heathen wife, Jezebel, ruled him from behind the scenes and saw to it that Baal worship was made the official religion of the land. Ahab had "sold himself to work evil" (I Kings 21:20, 25). In these chapters we see his sins and his final judgment from God.



Turner

I. Ahab's Defense (I Kings 20). The Challenge (VV. 1-12). The king of Syria asked for Ahab's wealth and family and Ahab agreed to obey but when they asked for the privilege of looting his palaces, Ahab refused. Ahab tried to put up a brave front but he knew the end was near. Had he been walking with the Lord he could have turned his problem over to him; but Baal was unable to deliver the king.

The Conquest (VV. 13-30). The Lord stepped in to save the king and his people not because they had deserved it, but because God had a

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cause against Syria and the time of her judgment had arrived. God gave the Israelites a great victory; then the king himself went out to take charge of the battle and finish it in great glory.

The Compromise (VV. 31-43). What Satan could not accomplish with force, he accomplished with guile for he led Ahab right into a wicked compromise with the enemy. The enemy king and his servants pretended to repent and to humble themselves before Ahab and the vain king fell for the trick. "He is my brother," he said of Ben-hadad, his enemy. The two kings made a covenant of peace and Ahab sent Ben-hadad away alive in direct disobedience to the word of God. The anonymous prophet, his face bruised by his friend, waited to see the king to announce God's verdict of judgment. By telling the story of the escaped prisoner the prophet was able to get King Ahab to confess his own guilt and pass his own sentence. Ahab himself would die along with many of his people because he refused to follow God's directions.

II. Ahab's Deception (I Kings 21). The sin (VV. 1-16). The heart of the wicked is constantly lusting after things and even the king is not satisfied in his empty idolatry. Now he covets his neighbor's vineyard and "pouts" because his neighbor will not disobey the word of God and give it to him. (See Leviticus 25:23 and Numbers 36:7). Queen Jezebel solves the problem by bringing false witnesses against Naboth, forging letters in her husband's name and hiding the entire undertaking under the guise of a religious fast!

Naboth was stoned to death, an innocent man, just to satisfy the lust of King Ahab and his Baal worshipping wife. "The heart is deceitful above all things and desperately wicked. Who can know it?" (Jeremiah 17:9).

The Judgment (VV. 17-29). God knew all that had happened and he sent Elijah to settle matters with the wicked king. "Has thou found me?" asked Ahab, reminding us of Numbers 32:23: "Be sure your sins will find you out." Elijah announces doom to the household of Ahab and in a short time his prophecies come true (II Kings 9:10). The king humbled himself before the Lord so the Lord postponed the punishment. It is a pity men do not repent

sooner and really mean it.

III. Ahab's Defeat and Death (I Kings 22). Ahab did not defeat Syria when he had the opportunity so the enemy came back to attack him and finally kill him. Ahab thought to avoid death by disguising himself, for the soldiers would seek to kill the king first. Jehoshaphat went into battle in his royal robes and the Lord protected him but Ahab in his disguise was slain. Verse 34 indicates that the soldier shot the arrow without even aiming, yet the Lord directed it to its proper target. When the judgment of the Lord is about to fall, no devices or disguises a man uses will protect him. Israel lost the battle and also lost her king. The king was buried at Samaria. The bloody chariot was washed out at the pool and the dogs licked the blood as God had promised (I Kings 20:42 and 21:19).

King Ahab was a great soldier who could have led Israel to victory and peace had he followed the Lord in truth but his alliance with Baal worship and the evil influence of his godless wife brought him defeat. His 22 years of reign only led the nation farther away from God.

Turner is pastor, Parkway Church, Natchez.

Grace, grace, God's wonderful grace

By Kiely D. Young
Acts 15

We are all acquainted with Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves, it is the grace of God:



Young

not as a result of works lest any man should boast." We should understand Acts 15:11 as well, "But we believe that through the grace of the Lord Jesus Christ we shall be saved." These words of Paul to the churches at Ephesus and Jerusalem emphasized the work of God in the life of a sinful person. But there were two groups of people that took issue with

each other on the issue of "grace and works." The Jewish believers felt they were God's chosen people, therefore to be a Christian one must be first a Jew. They must be circumcised and obey the law. The Greek believers, however, believed Jesus Christ to be Savior. They felt no obligation to the ritual law of the Jews, to circumcision, sacrifices, feasts, or fasts. The Greeks were rejoicing in salvation by grace through faith, not works.

We continue to teach salvation, by grace through faith. But there are those who believe otherwise or question salvation simply based on faith. They say salvation plus baptism, salvation plus the gift of tongues, or salvation

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plus fruits in your life as evidence of salvation. Just as Peter was trying to clear misunderstanding among the Jewish believers, it would be wise to understand more of what we say we believe about salvation by grace through faith.

Do not make salvation by grace anything more than it is (Acts 15:1-7).

The Judaic Christians felt the Greek Christians were coming from a culture that was totally unacceptable. Such things as temple prostitutes and eating meat that had been sacrificed on the altar were repulsive. Even though these Greeks had been converted to Christianity, the Judaic Christians felt the Greeks were using their salvation as a license.

The Greek Christians believed two things in this regard:

1) It is not works, then grace. It is not "giving up anything or doing things extra", it is simply salvation by grace through faith. Peter said in verse 7, "God made a choice among us, the Gentiles should hear the word of the Gospel, and believe."

2) It is not grace, then license. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well (15:28, 29)." Grace

is walking in the constraint of the Holy Spirit, not in unbridled indulgence. "Shall we continue in sin that grace may abound. God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1, 2). Grace is not a license, but it is a discipline.

Do not make grace anything less than it is (Acts 15:7-11).

Grace for the Christian has been described as "God's Riches At Christ's Expense." That acrostic is another way of describing the unmerited love of God for man. God has forgiven me of all of my sin, that's grace.

God's grace is difficult to understand for many people today because of the attitude they assume before God. J. I. Packer, in *Knowing God*, describes four things that complicate a clear faith in God's grace: (1) Man's high opinion of himself. "I'm a fairly good fellow." (2) The tendency to ignore evil if it doesn't affect himself. (3) The spiritual impotence of man, yet with a tendency to put God in a position where He can't say no. (4) A confused idea of the sovereignty of God. "God is obligated to love me even though I don't deserve it because he is a loving God."

Peter, Paul, and Barnabas certainly would do nothing to lessen the importance of the price paid to make God's grace available. Grace would be understood as God's goodness to persons who deserve only severity. Verse 8, "And God, which knoweth the hearts (Gentiles), bare them witness, giving them the Holy Ghost, even

as he did unto us."

Peter picks up the basic doctrine of grace consistent throughout the New Testament in verse 11, "We believe that through the grace of the Lord Jesus Christ we shall be saved." There are three basic points to this doctrine: (1) Grace as the source of the pardon of sin. We are justified before God through Jesus Christ. (2) Grace as the motive of the plan of salvation. "God... hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." (Ephesians 1:3) (3) Grace as the guarantee of the preservation of the saints. "Who are kept by the power of God through faith unto salvation." (I Peter 1:5).

One of our missionaries years ago was trying to lead an elder tribesman in the Philippines to faith in Christ. The old man simply could not accept the thought that he could be forgiven for life's mistakes without making a sacrifice or giving something in return. But one day when he tried to present the missionary with the gift of a precious black pearl for years of kindness extended to him, he began to understand. The missionary knew the old man's son had died trying to bring that pearl to the surface from deep in the ocean. The missionary tried to refuse the gift at first, but when the elder tribesman insisted, the missionary explained Jesus had given his life that the old man might have life. Then the elder tribesman understood and accepted God's grace.

Young is pastor, First, Greenville.

Pray for spiritual renewal and strength

By Don Dobson
Matthew 26:36-46

There are times in our lives when we all need more. For some, it's more money. For others, it's more space. For the tired, it's more rest. Yet,



Dobson

for most of us, we have stood close to the need for more strength. Not physical strength, although that is very important to our health, rather a renewed spiritual strength. We all get down in the dumps of life for various reasons. Many of us feel weak and defeated as we muddle through a life that is less than enjoyable.

Christ gives us a vivid example concerning the importance of seeking spiritual renewal and strength. The setting is the Garden of Gethsemane. The time is just prior to his crucifixion. Here, Jesus prayed for spiritual strength. You and I can follow this example by...

I. Praying for spiritual strength in times of grief and distress (vv. 36-38).

LIFE AND WORK

I suppose we all have had times in our lives when our souls have been vexed. It is a very good word. Vex means to harass, or to cause great grief and distress. I have a very good friend whose wife tells him constantly not to vex her soul. She means it, too.

Here, we find the Christ with a deeply vexed soul. He is grieving. He is distressed. He is hurting. Jesus realizes the pain and suffering he must endure. He seeks the only answer available. Christ communes with his Father. He prays for strength.

During those vexing times of life, we should pray for spiritual strength. It's not always easy, but it is always right.

II. Praying for spiritual strength to know and do God's will (v. 39).

No one said it would be easy. How many times have we heard that? Obviously, there are many difficult days ahead for most of us. To know the will of God at these points in life is extremely important. To do the will of God is vitally

important.

Jesus prayed that he would have the strength to do his Father's will. He knew what to do. Most of us do. He asked for strength, to accept that will. We should all do that. It is one thing to know, but quite another to do.

We are often confronted by decisions that demand our utmost attention. It is during these times that we should be on bended knee seeking strength from above to follow God.

III. Praying for spiritual strength and not forgetting to do it again (v. 42-44).

Practice makes perfect, or so we are told. This is not always true. However, when it comes to praying for spiritual strength, we should ask constantly. Whoever said, "I pray about it and then forget it," may have come off very spiritual, but I believe they missed the boat.

Jesus prayed the same prayer that night three times. If Christ, our Savior, God's Son, asked for spiritual strength so many times, so should we. I do not believe that this gives us some type of "spiritual formula" for everlasting happiness. I do believe that this simply reaffirms that we should be constant in our prayer life, day to day.

IV. Prayer for spiritual strength even in our most trying hours (vv. 45-46).

When it's the darkest moment in our lives, God's strength may be felt the most. I believe had there been no Gethsemane, there would have been no Calvary, no tomb, no resurrection, and no salvation for my sins.

May God lead us to pray when the night is dark.

Dobson is pastor, Collins Church, Collins.

ENROLLMENT JUMPS AT WILLIAM CAREY: Fall 1991 preliminary enrollment on William Carey's three campuses totals 1,620 students, an increase of over 20% compared to 1990. An undergraduate enrollment gain of 40% in Hattiesburg leads the 1991 gains, followed by increases of 17% and 9% in Gulfport and New Orleans.

Faces and places

by Anne Washburn McWilliams

Love is a lighthouse

Where is the darkest place you've ever been? Think about it. Maybe in some cave? At one point along a path in Carlsbad Caverns, way deep in the earth, the guide turned out the lights and asked, "Can you see your hands before your face?" I could not. It was absolute total darkness that gave me a scary feeling, almost of disembodiment. I decided W. D. had been wise to stay outside in the sunshine. He hates caves and had told me straightway that if I saw this cavern I could see it with the tour group, but not with him!

Maybe it was in a subway tunnel. That happened to me one night when the lights went out on a train in London and I thought how helpful the dark would be in case anyone was interested in purse snatching.

Or maybe it was at an amusement park. At Epcot in Orlando, the Norway exhibition offers a boat ride that simulates a storm on the North Sea. In the beginning, before the winds begin to howl, there's a silent gliding through an eerie darkness. No matter how wide you stretch your eyes, you can't see where you're going.

Would you believe there are millions in this world who prefer darkness to light? And this is the judgment that the light is come into the world and men loved the darkness rather than the light, for their deeds were evil. For everyone who does evil hates the light, lest his deeds should be exposed (John 3:19-20).

When state fair time comes around again, I always think of a young man, maybe 18 or 19, who came into the tent at one fair where several of us were sharing the plan of salvation as we had opportunity. He told me that he "used to go to church," and yes, he wanted to go to heaven and he wanted to receive Jesus — "but not right now. I have to go and drink a beer now. Maybe tonight . . ."

Perhaps those who reject the Light of the World do not understand that they have chosen to serve the devil and do not realize how dark is the darkness they're wandering about in without a guide.

As God loved us and sent his Son to be a lighthouse to show us the way to

him, he has commanded those of us who are Christians to let our lights shine out and slice through the darkness. Our little lights can't give salvation, but they can light the way to the One who can.

Do you know anyone whose life has been a lighthouse, shining before you, showing Christ's love in them? In my lifetime, many have helped to light my path. The man I married 36 years ago yesterday has been one of them. Though many may not believe me — I can read the love chapter, I Corinthians 13, and say with all honesty that he has the qualities listed there. He is patient, kind, does not envy, does not boast, is not proud, is not rude, is not self-seeking, is not easily angered. He keeps no record of wrongs, does not delight in evil but rejoices in the truth, always protects, always trusts, always hopes. Though he procrastinates, once he starts he always perseveres. I can't say he's perfect, but his love never fails.

Your light is your own. No one else can shine like you do. No one else can give the testimony that can come from your lips and your life. *He that loveth not knoweth not God, for God is love (I John 4:8).* So turn on your light, and extinguish the darkness around you.



"Communicate" — key to rescue family members from cults

LOUISVILLE, Ky. (BP) — Maintaining communication is the key to helping family members or friends lured into cults, Tal Davis and Paul Blizard say.

Davis is associate director of interfaith witness with the Home Mission Board in Atlanta. Blizard is pastor of First Church in Fairdale, Ky., and a former Jehovah's Witness.

"The most important element in a family's response is to maintain the level of communication with the person," Davis says. "Don't do or say something that would totally alienate the person from the family."

"Maintain communication so that at some point if the person becomes disillusioned or wants to get out, they're going to have a way."

Getting accurate information is another key step, Blizard adds.

"Get accurate information from an objective source to the individual."

"The literature they're going to be bombarded with is biased."

"Expose the true nature of the group before they get penetrated. If you have a friend or family member

who is dabbling, they need information right away."

Well-meaning family members must be careful not to reinforce what Blizard calls "the martyr complex." Most cults teach that their members must band together because they are being persecuted by the rest of society.

"Reinforcing the idea that they're being persecuted can further entrench them in the group," he says. In the end, prayer is the best weapon against cults, both men believe. "I can teach techniques and counsel, but ultimately it has to be the guidance of the Holy Spirit to pull them out," Blizard says.

Other tips:

— Look for opportunities for the person to come home; try to get him or her out of the cult environment as much as possible.

— Talk calmly about the theological issues, but don't make this the only topic of conversation.

— Be respectful and courteous and always let the person feel like a part of the family.



VOLUNTEER — Mission Service Corps volunteer Renee Kaur, left, develops relationships in order to present the gospel to international students at the University of South Carolina in Columbia. Kaur, a native of Nairobi, Kenya, ministers among the 1,500 internationals at the university and the 700-plus Asian Indians in the Columbia area. Kaur is one of 1,375 Mission Service Corps volunteers assigned by the Southern Baptist Home Mission Board for service across America. For information on volunteer opportunities call the Home Mission Board's toll-free number: 1-800-HMB-VOLS.

Child abuse troubles students, college magazine survey reveals

By Chip Alford

GLORIETA, N.M. (BP) — Mirroring the concern of their parents, child abuse is the social issue that most troubles college students who participated in a survey of readers of *The Student* magazine.

Asked to choose from a list of 28 "societal needs and concerns" five that concerned them most, 46.7% of the 501 survey respondents checked child abuse. The *Student* editor Milt Hughes said readers of the magazine have chosen child abuse as their number one societal concern for four years in a row.

Child abuse also is the number one moral issue of concern to Southern Baptist adults, according to the 1990 Southern Baptist Constituency Study. Of the 1,377 adults who participated in that study, 55% checked child abuse from a list of 27 items as a moral issue which concerned them.

Other societal concerns frequently checked by *The Student* readers included: abortion, 45.1%; the homeless, 29.5%; poverty, 28.7%; drug abuse, 28.7%; world peace, 28.1%; drunk driving, 26.3%; racism, 25.7%; AIDS, 25.7%; and hunger, 24.4%.

Hughes said the questionnaire was published in the September 1990 issue of the magazine, and results have appeared sporadically throughout 1991 editions. Complete results were shared with state student directors at the 1991 Glorieta Student Conference Aug. 10-16 in Glorieta, N.M. A new questionnaire is published in the October 1991 issue with results to be published in next year's editions of the magazine, Hughes said.

Of the 501 respondents in *The Student* survey, 56% were female and 44% were male. Eighty-five percent identified themselves as Baptist, 4.2 from other Protestant denominations, 1.4% Catholic, and 6.6% from "other" religious backgrounds.

The racial breakdown of the respondents was 93.4% white, 2.8% black, 2.2% Asian, and 1% Hispanic. More than half (54.5%) of the respondents labeled themselves

politically conservative, while 33.7% said they were "middle of the road," 4.4% said they were "far right," 6.9% claimed to be "liberal," and less than 1% "far left."

Choosing from a list of 29 "personal needs," 62.3% selected "relationship to God" as important. Other selections included grades, 41.5%; time management, 41.1%; finances, 33.5%; stress, 32.5%; setting priorities, 32%; success, 30.7%; establishing friendships, 30%; temptation 21.8%; and making other important decisions, 21.4%.

The survey also found students have a high view of Scripture.

Asked to choose from a list of statements two or three that would be closest to their view of the Bible, 83% checked "inspired by God," 75.6% checked "guidelines for Christian living." Just under 30% checked "inerrant, infallible" and 21.6% checked "authoritative."

That less one-third of the student respondents checked "inerrant, infallible" as representative of their view of the Bible does not mean they do not have "reverence and respect" for Scripture, Hughes said. "I think it suggests that many students do not understand the terminology of inerrancy and infallibility," he explained.

Hughes also said the high percentage of respondents choosing "guidelines for Christian living" as representative of their view of the Bible shows that students are very practical. "They look at the Bible and ask, 'What does it mean to me?' and 'How does it affect my life?'" he said.

Other survey results showed:

— The percentage of respondents who frequently or occasionally: attended Sunday School, 94.1; had a quiet time, 92.2; read *The Student*, 58.5; participated in Baptist Student Union, 58; went on a mission trip, 40.7; drank alcohol, 32.7; had sexual intercourse, 21.

— The percentage of students who would like the church to give more help in: life decisions, 45.1; Bible study, 32.7; worship, 30.1; discipleship

training, 28.7; mission involvement, 22.8; dealing with special issues, 21.4; evangelism, 17.4; ethics, 13.8; and sexuality, 6.

— The preferred Bible version for students is the New International Version, which was chosen by 49.9% of the respondents; followed by King James, 15.5%; New American Standard, 14.9%; New King James, 9.6%; Living Bible, 4%; and Good News Bible, 2%.

In comparison, adults responding to the Southern Baptist Constituency study preferred the King James Version (62%), followed by The Living Bible, 13%; New International Version, 9%; New American Standard Version, 6%; and Revised Standard Version, 5%.

Alford writes for BSSB.

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